ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΕΤΕΟΚΛΗΣ
ΑΓΓΕΛΟΣ ΚΑΤΑΣΚΟΠΟΣ
ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ
ΑΝΤΙΓΟΝΗ
ΙΣΜΗΝΗ
ΚΗΡΥΞ

DRAMATIS PERSONAE

Eteocles, son of Oedipus, King of Thebes
A Messenger (Scout)
Chorus of Theban Maidens
Antigone
Ismene
A Herald

Scene.—The Acropolis of Thebes, in which stand altars and images of various divinities.
Time.—Prehistoric.
Date.—467 B.C., at the City Dionysia.

ARGUMENT

It had been thrice foretold by Apollo, the lord of Delphi, unto Laïus, the King of the Cadmeans, that if he would save his kingdom he must die without offspring. But Laïus followed the perverse counsels of his nature and disobeyed the voice of God: he begat a son, whom he would have exposed to his death on Mount Cithaeron; but the babe was rescued by a shepherd who bore him to Corinth, where he grew to manhood, believing himself to be the son of the king of that land, although in fact he had only been adopted by him being childless. But coming to misdoubt his parentage, Oedipus journeyed to Delphi to seek the truth; and when the god declared that he should slay his own father and marry his own mother, he sought to flee such a fate and betake himself far from the land wherein he thought his father and his mother dwelt. But it befell as the god had said: on the way he met and slew, unbeknown to himself, his father Laïus: he came to Thebes, destroyed the monster Sphinx that made havoc of the land, married the Queen, even his mother, and begat two sons, Eteocles and Polynices, and two daughters, Antigone and Ismene. But when the truth stood revealed, his mother-wife hung herself, and Oedipus stabbed his eyes that they might not look on the misery he had wrought. And it came to pass that his sons, who ruled in his stead alternately, each the space of a year, treated him sore ill, so he cursed them and declared that

they should divide their inheritance by the sword. Eteocles would not suffer his brother to have his time to rule; and to enforce his right Polynices, who had fled to Adrastus, King of Argos, and married the daughter of that prince, mustered a host and sought to take his native town.

At this point the action of the play begins. Warned by the seer Teiresias that the Argives are bent on a supreme assault, Eteocles heartens the burghers, quells the outcries of the daughters of Thebes, frantic at their impending danger, and receives the tidings from a scout that the enemy is advancing against the seven gates. To each of the opposing chieftains as they are described by the scout Eteocles opposes a worthy antagonist, nor will he himself hold back from encountering his brother when he learns that he is to attack the seventh gate. The curse of his father must not stand before a soldier's honour. And so the brothers fell, each by the other's hand, and the curse of Oedipus and the warning of Apollo to Laius were fulfilled.

ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ

ΕΤΕΟΚΛΗΣ

Κάδμου πολῖται, χρὴ λέγειν τὰ καίρια
ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως
οἴακα νωμῶν, βλέφαρα μὴ κοιμῶν ὕπνῳ.
εἰ μὲν γὰρ εὖ πράξαιμεν, αἰτία θεοῦ·
εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι,
Ἐτεοκλέης[1] ἂν εἷς πολὺς κατὰ πτόλιν
ὑμνοῖθ' ὑπ' ἀστῶν φροιμίοις πολυρρόθοις
οἰμώγμασίν θ', ὧν Ζεὺς ἀλεξητήριος[2]
ἐπώνυμος γένοιτο Καδμείων πόλει.
ὑμᾶς δὲ χρὴ νῦν, καὶ τὸν ἐλλείποντ' ἔτι
ἥβης ἀκμαίας καὶ τὸν ἔξηβον χρόνῳ,
βλαστημὸν[3] ἀλδαίνοντα σώματος πολύν,
ὥραν τ'[4] ἔχονθ'[5] ἕκαστον[6] ὥστε[7] συμπρεπές,
πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων
βωμοῖσι, τιμὰς μὴ ἁλειφθῆναί ποτε·
τέκνοις τε, Γῆ τε μητρί, φιλτάτῃ τροφῷ·
ἡ γὰρ νέους ἔρποντας εὐμενεῖ πέδῳ,
ἅπαντα πανδοκοῦσα παιδείας ὄτλον,

[1] *ἐτεοκλῆς* M, ε superscribed after λ m[1], *-έης* recc.
[2] *ἀλεξητήριος* M, *ἀλεξιτήριος* m[1] recc. [3] *βλάστημον* M.
[4] *ὥραν* * M, *ὥραν* m · in erasure *τ'* m[1], *ὥραν δ'* N.
[5] *ἔχονθ'* changed to *ἐχωνθ'* M. [6] *ἕκαστος* M, *ἕκαστον* m[1].
[7] *ὅστις* changed to *ὅστι* M : Grotius, Stanley.

THE SEVEN AGAINST THEBES

[*A numerous concourse of citizens of Thebes. Enter Eteocles with attendants*]

ETEOCLES

Burghers of Cadmus, to say what the hour demands, is the part of him who guards the fortunes of the State, guiding the helm upon the stern, his eyes not closed in slumber. For should success be ours, we owe it to Heaven; but if, on the other hand—which God forfend!—disaster should befall, Eteocles would be the one name on many a citizen's tongue, bruited up and down the town in mutterings and laments. From this may Zeus the Averter, true to his name, defend the city of the Cadmeans!

But it is your part now—both his who still falls short of the full vigour of youth, and his who, past the period of youth, yet strives to cherish a sturdy growth of body, and for each man still in his prime, as befits his strength—'tis for you to succour the city and the altars of your country's gods that their worship may never be blotted out; to succour your children too, and Mother Earth, your nurse most dear. For she, welcoming all the cumber of nurturing care, reared you, who in your childhood crept upon

ἐθρέψατ' οἰκητῆρας[1] ἀσπιδηφόρους
πιστοὺς ὅπως γένοισθε πρὸς χρέος τόδε.
καὶ νῦν μὲν ἐς τόδ' ἦμαρ εὖ ῥέπει θεός·
χρόνον γὰρ ἤδη τόνδε πυργηρουμένοις
καλῶς τὰ πλείω πόλεμος ἐκ θεῶν κυρεῖ.
νῦν δ' ὡς ὁ μάντις φησίν, οἰωνῶν βοτήρ,
ἐν ὠσὶ νωμῶν καὶ φρεσίν,[2] πυρὸς δίχα,
χρηστηρίους ὄρνιθας ἀψευδεῖ τέχνῃ·
οὗτος τοιῶνδε δεσπότης μαντευμάτων
λέγει μεγίστην προσβολὴν Ἀχαιΐδα
νυκτηγορεῖσθαι κἀπιβουλεύσειν[3] πόλει.
ἀλλ' ἔς τ' ἐπάλξεις καὶ πύλας πυργωμάτων[4]
ὁρμᾶσθε πάντες, σοῦσθε σὺν παντευχίᾳ,
πληροῦτε θωρακεῖα, κἀπὶ σέλμασιν
πύργων στάθητε, καὶ πυλῶν ἐπ' ἐξόδοις
μίμνοντες εὖ θαρσεῖτε,[5] μηδ' ἐπηλύδων
ταρβεῖτ' ἄγαν ὅμιλον· εὖ τελεῖ θεός.
σκοποὺς δὲ κἀγὼ καὶ κατοπτῆρας[6] στρατοῦ
ἔπεμψα, τοὺς πέποιθα μὴ ματᾶν ὁδῷ·
καὶ τῶνδ' ἀκούσας οὔ τι μὴ ληφθῶ δόλῳ.

ΑΓΓΕΛΟΣ

Ἐτεόκλεες, φέριστε Καδμείων ἄναξ,
ἥκω σαφῆ τἀκεῖθεν ἐκ στρατοῦ φέρων,
αὐτὸς κατόπτης δ' εἶμ' ἐγὼ τῶν πραγμάτων·
ἄνδρες γὰρ ἑπτά, θούριοι λοχαγέται,
ταυροσφαγοῦντες ἐς μελάνδετον σάκος
καὶ θιγγάνοντες χερσὶ ταυρείου φόνου,

[1] *οἰκιστῆρας* M many recc., *οἰκηστῆρας* KN, *οἰκητῆρας* Mosc. 2 Aug. Lips 2.
[2] *φρεσὶ* M. [3] *κἀπιβουλεύσειν* M, *-βουλεύειν* F^{1}L.
[4] *πυλῶν πυργώματα* m^{1}.

her kindly soil, to found homes and bear the shield, and prove yourselves true men in this hour of need. And, as the case now stands, until to-day Heaven inclines to our cause; for though we have been this long time beleaguered, by the will of the gods the war in the main goes well. But now, as the seer, the shepherd of birds, informs us, pondering in ears and mind, with no help from fire, the omens of prophecy with unerring skill,—he, master that he is of such means of divination, declares that the fiercest assault of the Achaeans is proclaimed in nightly council, and that they will devise plans for the capture of our city. Hasten, all of you, to the battlements and gateways of our bulwarks. Gird all your armour on and speed ye. Man the parapets and take your stand on the platforms of the towers. Bide in good courage at the outlets of the ports, and fear not over much the crew of invaders. God will give a happy issue.

For my part I have dispatched scouts and men to spy their force, and they, I feel assured, are not gone on a bootless quest. When I have heard their report I shall in no wise be ensnared by stratagem.

[*Enter a Scout*

SCOUT

Eteocles, most noble prince of the Cadmeans, I am returned, bearer of sure intelligence of the movements yonder in the host, myself eyewitness of what has passed. Seven warriors, impetuous leaders of their companies, shedding a bull's blood into a black-bound shield, and touching with their hands

[5] *εὐθαρσεῖτε*: Aldina. [6] *κατοπτῆρα* M, *κατοπτῆρας* m[1].

"Αρη τ',[1] Ἐνυώ, καὶ φιλαίματον Φόβον
ὡρκωμότησαν ἢ πόλει κατασκαφὰς
θέντες λαπάξειν ἄστυ Καδμείων βίᾳ,
ἢ γῆν θανόντες τήνδε φυράσειν φόνῳ·
μνημεῖά θ' αὐτῶν[2] τοῖς τεκοῦσιν ἐς δόμους
πρὸς ἅρμ' Ἀδράστου χερσὶν ἔστεφον, δάκρυ
λείβοντες· οἶκτος δ' οὔτις ἦν διὰ στόμα.
σιδηρόφρων γὰρ θυμὸς ἀνδρείᾳ φλέγων
ἔπνει, λεόντων ὡς "Αρη[3] δεδορκότων.
καὶ τῶνδε πύστις[4] οὐκ ὄκνῳ χρονίζεται·
κληρουμένους δ' ἔλειπον, ὡς πάλῳ λαχὼν
ἕκαστος αὐτῶν πρὸς πύλας ἄγοι λόχον.
πρὸς ταῦτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεως
πυλῶν ἐπ' ἐξόδοισι τάγευσαι τάχος·
ἐγγὺς γὰρ ἤδη πάνοπλος Ἀργείων στρατὸς
χωρεῖ, κονίει, πεδία δ' ἀργηστὴς ἀφρὸς
χραίνει σταλαγμοῖς ἱππικῶν ἐκ πλευμόνων.[5]
σὺ δ' ὥστε ναὸς κεδνὸς οἰακοστρόφος
φράξαι πόλισμα, πρὶν καταιγίσαι πνοὰς
"Αρεως· βοᾷ γὰρ κῦμα χερσαῖον στρατοῦ·
καὶ τῶνδε καιρὸν ὅστις ὤκιστος λαβέ·
κἀγὼ τὰ λοιπὰ πιστὸν ἡμεροσκόπον
ὀφθαλμὸν ἕξω, καὶ σαφηνείᾳ λόγου
εἰδὼς τὰ τῶν θύραθεν ἀβλαβὴς ἔσῃ.

ΕΤΕΟΚΛΗΣ

ὦ Ζεῦ τε καὶ Γῆ καὶ πολισσοῦχοι θεοί,
Ἀρά τ' Ἐρινὺς πατρὸς ἡ μεγασθενής,

[1] ἄρη τ' M, ἄρην τ' most recc. (ἄρρη τ' G): M. Schmidt.
[2] αὐτῶν M. [3] ἄρη M, ἄρην most recc.
[4] πύστις most mss., πίστις Q, Stob. *Flor.* VII. 11.
[5] πλευμόνων M, πνευμόνων or πνευμάτων recc.

the victim's gore, have sworn an oath by Ares, by Enyo,[1] and by bloodthirsty Rout, that they will bring destruction on the city of the Cadmeans and ravage it by force of arms, or in death imbrue this land of ours with their blood. And on Adrastus' chariot they were suspending last tokens of themselves, destined for their parents at home. Tears they shed thereby, but no note of lamentation passed their lips; for there breathed in them a spirit of iron resolve, glowing with valour, as in lions with battle in their eyes. And thy learning of these tidings is not delayed by fearfulness; for I left them casting lots how each, his post assigned by chance, should lead his company against the ports. Therefore marshal thee amain our bravest warriors, the city's best, at the outlets of the gates. For already, hard at hand, the Argive host in full array is advancing and speeds onward, while white foam flecks the plain with drops from their chargers' panting breath. Do thou then, like the careful helmsman of a ship, bulwark the town ere the blasts of war break over it in storm; for on the dry land there roars a surge of armed men. To this effect do thou seize such moment as is speediest. On my part, for what's still to come, I will keep a wary eye on watch by day, and thou, apprised by true report of what takes place without, shalt be safe from harm. [*Exit*

ETEOCLES

O Zeus and Earth, and ye gods that guard our city, and Curse,[2] the potent spirit of the vengeance

[1] Enyo is a personification of war, and hence sometimes called the mother or the daughter of Ares.

[2] The curse pronounced by Oedipus against his two sons (cp. 785 ff.) is a daemonic power, here identified with the vengeance it calls into being.

μή μοι πόλιν γε πρυμνόθεν πανώλεθρον
ἐκθαμνίσητε δῃάλωτον, Ἑλλάδος
φθόγγον χέουσαν, καὶ δόμους ἐφεστίους·
ἐλευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν
ζυγοῖσι δουλίοισι[1] μήποτε σχεθεῖν·[2]
γένεσθε δ' ἀλκή· ξυνὰ δ' ἐλπίζω λέγειν·
πόλις γὰρ εὖ πράσσουσα δαίμονας τίει.

ΧΟΡΟΣ

θρέομαι φοβερὰ μεγάλ' ἄχη·
μεθεῖται στρατός· στρατόπεδον λιπὼν
ῥεῖ πολὺς ὅδε λεὼς πρόδρομος ἱππότας·
αἰθερία κόνις με πείθει φανεῖσ',
ἄναυδος σαφὴς ἔτυμος ἄγγελος.
ἔτι δὲ ‹γᾶς› ἐμᾶς[3] πεδὶ' ὁπλόκτυπ'[4] ὠ-
τὶ χρίμπτει βοάν·[5] ποταῖται, βρέμει δ'
ἀμαχέτου δίκαν ὕδατος ὀροτύπου.
ἰὼ ἰὼ
ἰὼ θεοὶ θεαί τ' ὀρόμενον κακὸν
βοᾷ τειχέων ὕπερ ἀλεύσατε.[6]
ὁ λεύκασπις ὄρνυται λαὸς εὐ-
τρεπὴς ἐπὶ πόλιν διώκων [πόδα].[7]
τίς ἄρα ῥύσεται, τίς ἄρ' ἐπαρκέσει
θεῶν ἢ θεᾶν,
πότερα δῆτ' ἐγὼ ‹πάτρια›[8] ποτιπέσω
βρέτη δαιμόνων;
ἰὼ μάκαρες εὔεδροι,
ἀκμάζει βρετέων ἔχεσθαι· τί μέλ-
λομεν ἀγάστονοι;

[1] δουλείοισι : Aldina. [2] σχέθειν : Blomfield.
[3] ἔλεδέμας M, ἐλεδεμνὰς m : Paley.
[4] πεδιοπλοκτύπος τί M (ὠτὶ or τ' ὠτὶ, ὠσὶ or τ' ὠσὶ recc.) : Seidler.

of my sire, do not, I entreat ye, extirpate in ruin utter and complete, with ravage by the foe, a city that speaks the speech of Hellas, and our hearths and homes. O may they never constrain in slavery's yoke a land of freedom and the town of Cadmus! But show yourselves our strength. Methinks it is our common cause I urge. For a State that prospers pays honours to its gods.

[*Exit Eteocles, with citizens. The Chorus enters in fearful agitation*

CHORUS

In my terror I utter loud cries of woe. The host is let loose. Leaving their camp, lo! yonder stream, in full tide, the horsemen coursing in the van. I know it by the dust seen high in air—a speechless, yet clear and truthful harbinger.

And now the thud of hoofs upon my native plains brings the din close to my ears; it flies, it roars like a resistless torrent lashing the mountain-side.

Ah, ah, ye gods and goddesses, with your war-cry above our walls fend off the on-rushing horror!

The host of the white shield, ready for battle, rushes at full speed against the town.

Who then can rescue, who then can succour us, what god or goddess?

Shall I throw myself at the feet of the images of our ancestral gods?

Ah me, ye blessed ones throned in security, 'tis high time to clasp your images. Why do we delay, and wail thus o'ermuch? Hear ye, or hear ye not,

[5] *χρίμπτεται βοᾶ'* M: Ritschl.
[6] *ἀλεύσετε* (M, with *α* over *ε* m[1]) *βοᾷ ὑπὲρ τειχέων*: Tucker.
[7] [*πόδα*] Bucheler. [8] ⟨*πάτρια*⟩ Volckmann.

ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον;
πέπλων καὶ στεφέων[1] πότ' εἰ μὴ νῦν ἀμ-
φὶ λιτάν'[2] ἔξομεν;
κτύπον δέδορκα· πάταγος οὐχ ἑνὸς δορός.
τί ῥέξεις; προδώσεις, παλαίχθων
Ἄρης, τὰν τεάν;
ἰὼ[3] χρυσοπήληξ δαῖμον, ἔπιδ' ἔπι-
δε πόλιν ἄν ποτ' εὐφιλήταν ἔθου.

θεοὶ πολιάοχοι πάντες ἴτε χθονὸς·[4] [στρ. α.
ἴδετε παρθένων
ἱκέσιον λόχον δουλοσύνας ὕπερ.
κῦμα [γὰρ][5] περὶ πτόλιν δοχμολόφων ἀνδρῶν
καχλάζει πνοαῖς Ἄρεος ὀρόμενον.
ἀλλ', ὦ Ζεῦ †πάτερ παντελές,
πάντως ἄρηξον δαΐων ἅλωσιν.
Ἀργέοι δὲ πόλισμα Κάδμου
κυκλοῦνται· φόβος δ' ἀρήων[6] ὅπλων
‹δονεῖ›,[7] διὰ δέ τοι γενύων ἱππίων[8]
κινύρονται φόνον χαλινοί.
ἑπτὰ δ' ἀγάνορες[9] πρέποντες στρατοῦ
δορυσσοῖς[10] σαγαῖς πύλαις ἑβδόμαις[11]

.

προσίστανται πάλῳ λαχόντες.

σύ τ', ὦ Διογενὲς φιλόμαχον κράτος, [ἀντ. α.
ῥυσίπολις[12] γενοῦ,
Παλλάς, ὅ θ' ἵππιος ποντομέδων ἄναξ
ἰχθυβόλῳ Ποσειδάων[13] μαχανᾷ,[14]
ἐπίλυσιν φόβων,[15] ἐπίλυσιν δίδου.

[1] στεφάνων changed to στεφέων M.
[2] ἀμφίλιταν M, ἀμφὶ λιτὰν m[1]: Seidler. [3] ὦ Dindorf.
[4] χθονὸς ἴθ' (τ over θ) ἴτε M: Tucker. [5] [γὰρ] Klausen.

the clashing shields? When, if not now, shall we place about them sacred robes and coronals in supplication?

A clash! I mark it. 'Twas not the clatter of a single spear. What wilt thou? Wilt thou abandon thine own land, O Ares, thou that hast dwelt therein of old? O God of the golden casque, look, O look upon the town thou didst erstwhile take for thy well-beloved!

Ye gods, who guard our country, O come all! Behold a band of maidens in supplication to be saved from slavery. Round about the town scethes a human wave of slanting crests, sped on by the blasts of Ares. Yet, O father Zeus, thou all-perfecter, deliver us altogether from capture by the foe.

The Argives encircle the fortress of Cadmus, terror of their weapons of war bewilders us, yea, the bits set in the horse's jaws clatter destruction. And seven doughty chieftains, conspicuous above the throng in spear-brandishing harness, take their stand at the gates each according to his lot.

Thou, too, O Zeus-born Power that lovest battle, O Pallas, prove thyself the saviour of the city! And thou, Lord of steeds, ruler of the deep, with thy weapon that speareth the fish, O Poseidon, grant us deliverance, aye deliverance, from our terrors!

[6] *ἀρηίων* : Butler. [7] *⟨δονεῖ⟩* Schroeder.
[8] *ἱππίων* H. Mosc. 2, *ἱππείων* other MSS.
[9] *ἀγήνορες* : Dindorf. [10] *δορυσ(σ)όοις* : Blomfield.
[11] After 125 lacuna : Westphal.
[12] *ῥυσίπτολις* most MSS., *ῥυσίπολις* Lips. 2 Mosc. 1.
[13] *Ποσειδάν* M, *-δῶν* recc. : Klausen.
[14] *μαχανᾷ* with *η* over first and third *α* M, *μηχανᾷ* QLFN.
[15] *φόνων* M (*βου* superscr. m), *φόβων* recc.

σύ τ', Ἄρης, φεῦ, φεῦ, πόλιν ἐπώνυμον
Κάδμου[1] φύλαξον κήδεσαί τ' ἐναργῶς.
καὶ Κύπρις, ἄτ' εἶ[2] γένους προμάτωρ,
ἄλευσον· σέθεν γὰρ[3] ἐξ αἵματος
γεγόναμεν· λιταῖσί[4] σε θεοκλύτοις
αὐτοῦσαι[5] πελαζόμεσθα.
καὶ σύ, Λύκει' ἄναξ, Λύκειος γενοῦ
στρατῷ δαΐῳ στόνων ἀντίτας.[6]
σύ τ', ὦ Λατογένει-
α κούρα, τόξον εὐτυκάζου[7] [Ἄρτεμι φίλα].[8]

ἔ ἔ ἔ ἔ, [στρ. β.
ὄτοβον ἁρμάτων ἀμφὶ πόλιν κλύω·
ὦ πότνι' Ἥρα.
ἔλακον ἀξόνων βριθομένων χνόαι.
Ἄρτεμι φίλα, ἔ ἔ ἔ ἔ,
δοριτίνακτος αἰθὴρ δ'[9] ἐπιμαίνεται.
τί πόλις ἄμμι πάσχει, τί γενήσεται;
ποῖ δ' ἔτι τέλος ἐπάγει θεός;

ἔ ἔ ἔ ἔ, [ἀντ. β
ἀκροβόλων δ' ἐπάλξεων λιθὰς ἔρχεται·
ὦ φίλ' Ἄπολλον·
κόναβος ἐν πύλαις χαλκοδέτων σακέων,
παῖ Διός, ὅθεν[10]
πολεμόκραντον ἄγνὸν τέλος ἐν μάχᾳ.
σύ τε, μάκαιρ'[11] ἄνασσ' Ὄγκα, πρὸ πόλεως
ἑπτάπυλον ἕδος ἐπιρρύου.

[1] ἐπώνυμον κάδμου πόλιν M, κάδμου ἐπ. rec. : Tucker.
[2] ἄτε : ἄτ' εἶ Dindorf. [3] σέθεν M, σέθεν γὰρ rec.
[4] λιταῖς : Herm. [5] ἀπύουσαι : Seidler.
[6] ἀντᾶς : Wecklein.

Thou too, Ares (oh the pity of it !), guard the town that bears the name of Cadmus and let thy presence prove thy kinship and thy care[1] ! And thou, Cypris, since thou art the primal mother of our race, ward off the foe ! For from thy blood are we sprung. Invoking thee with orisons wherewith men call upon the gods, we draw nigh unto thee.

Thou too, Lord of the Wolf,[2] prove thyself a wolf unto the host of the foe, and requite groan for groan !

And thou, O maiden, Leto's child, prepare thy bow !

Ha ! Ha ! The rattle of the chariots round the town, I hear it. O Lady Hera ! The naves creak beneath the axles' load. O beloved Artemis ! The air maddens with hurtling spears ! What betides our city ? What is to come ? And to what that lies beyond doth Heaven lead on the issue ?

Ha ! ha ! To the height of our battlements comes the hail of stones. O beloved Apollo ! There is a din of bronze-bound shields at the ports. O child of Zeus with whom is the divine authority that decides war when battle rages ! And thou, sainted Queen Onca,[3] on behalf of the city defend thy habitation of seven gates !

[1] κῆδος means both "kinship" and "care." The wife of Cadmus was Harmonia, daughter of Ares and Aphrodite.

[2] See the note on *Suppl.* 686.

[3] Onca, the name of a Phoenician goddess, is identified with Athene (cp. l. 487).

7 . . τυκάζου M, ἐντυκάζου m, εὖ πυκάζου recc. : L. Dindorf.
8 [Ἄρτεμι φίλα] Seidler.
9 δ' αἰθὴρ : Herm.
10 καὶ διόθεν : von den Bergh.
11 μάχαισί | τε M : Herm.

ἰὼ παναρκεῖς[1] θεοί, [στρ. γ.
ἰὼ τέλειοι τέλειαί τε γᾶς
τᾶσδε[2] πυργοφύλακες,
πόλιν δορίπονον μὴ προδῶθ'
ἑτεροφώνῳ στρατῷ.
κλύετε παρθένων κλύετε πανδίκως[3]
χειροτόνους λιτάς.

ἰὼ φίλοι δαίμονες, [ἀντ. γ.
λυτήριοι <τ'>[4] ἀμφιβάντες πόλιν,
δείξαθ' ὡς φιλοπόλεις,[5]
μέλεσθέ θ'[6] ἱερῶν δημίων,
μελόμενοι δ' ἀρήξατε·
φιλοθύτων δέ τοι πόλεος[7] ὀργίων
μνήστορες ἐστέ μοι.

ΕΤΕΟΚΛΗΣ

ὑμᾶς ἐρωτῶ, θρέμματ' οὐκ ἀνασχετά,
ἢ ταῦτ' ἄριστα καὶ πόλει σωτήρια,
στρατῷ τε θάρσος τῷδε πυργηρουμένῳ,
βρέτη πεσούσας πρὸς πολισσούχων θεῶν
αὔειν, λακάζειν, σωφρόνων μισήματα;
μήτ' ἐν κακοῖσι μήτ' ἐν εὐεστοῖ φίλῃ
ξύνοικος εἴην τῷ γυναικείῳ γένει.
κρατοῦσα μὲν γὰρ οὐχ ὁμιλητὸν θράσος,
δείσασα δ' οἴκῳ καὶ πόλει πλέον κακόν.
καὶ νῦν πολίταις τάσδε διαδρόμους φυγὰς
θεῖσαι διερροθήσατ' ἄψυχον κάκην·
τὰ τῶν θύραθεν δ' ὡς ἄριστ' ὀφέλλεται,
αὐτοὶ δ' ὑπ' αὐτῶν[8] ἔνδοθεν πορθούμεθα.
τοιαῦτά τἂν γυναιξὶ συνναίων ἔχοις.[9]

[1] παναρκεῖς M, λ over ρ m[1], παναλκεῖς recc.

O ye gods all potent to save, ye gods and goddesses that have full power to guard the bulwarks of our land, abandon not to a host of alien speech our city that now bears the brunt of war. Hearken, O hearken, righteously, unto maidens who stretch out their hands unto you in prayer.

O dear divinities, take your stand round the city as its saviours and show that ye hold it dear. Take thought of a people's offerings, and as ye take thought succour us. Be mindful, I beseech ye, of our city's lavish rites of sacrifice.

ETEOCLES

You, I ask, insufferable creatures that ye are! is this the best course to save the town, does this hearten our beleaguered soldiery—to fling yourselves before the images of the gods that guard the city and shout and shriek and make decent folk detest you? Neither in evil days nor in gladsome prosperity may I have to house with womankind. Has she the upper hand,—'tis insolence past living with; but, if seized with fear, to home and city she is a still greater bane. So now, by thus hurrying to and fro in flight, in your clamour ye have spread craven cowardice among the townsfolk. The fortunes of the foe without are thus aided best, while we are ruined from within by our own selves. Verily you may expect such troubles if you house with women-

[2] *τᾶσδέ γε* M, *τᾶσδε* recc.
[3] *πανδίκους* M¹LK, *πανδίκως* M²FRN.
[4] *<τ'>* Seidler. [5] *φιλοπόλιες*: Wunderlich.
[6] *δ'* M, *θ'* recc. [7] *πόλεως* M recc., *πόλεος* N.
[8] *ὑφ' αὑτῶν* M, *ὑπ' αὑτῶν* recc.
[9] l. 195 omitted in M (at bottom of the page).

κεἰ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται,
ἀνὴρ γυνή τε χὤ τι τῶν μεταίχμιον,
ψῆφος κατ᾽ αὐτῶν ὀλεθρία βουλεύσεται,
λευστῆρα δήμου δ᾽ οὔ τι μὴ φύγῃ μόρον.
μέλει γὰρ ἀνδρί, μὴ γυνὴ βουλευέτω,
τἄξωθεν· ἔνδον δ᾽ οὖσα μὴ βλάβην τίθει.
ἤκουσας ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγω;

ΧΟΡΟΣ

ὦ φίλον Οἰδίπου τέκος, ἔδεισ᾽ ἀκού- [στρ. α.
σασα τὸν ἁρματόκτυπον ὄτοβον ὄτοβον,[1]
ὅτε[2] τε σύριγγες ἔκλαγξαν ἑλίτροχοι,
ἱππικῶν τ᾽ ἄπυον[3] πηδαλίων διὰ στόμα
πυριγενετᾶν χαλινῶν.

ΕΤΕΟΚΛΗΣ

τί οὖν; ὁ ναύτης ἆρα μὴ ᾽s πρῷραν φυγὼν
πρύμνηθεν ηὗρε[4] μηχανὴν σωτηρίας,
νεὼς καμούσης ποντίῳ πρὸς κύματι[5];

ΧΟΡΟΣ

ἀλλ᾽ ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρ- [ἀντ. α.
χαῖα βρέτη, θεοῖσι πίσυνος,[6] νιφάδος
ὅτ᾽ ὀλοᾶς νειφομένας[7] βρόμος ἐν πύλαις·
δὴ τότ᾽ ἤρθην φόβῳ πρὸς μακάρων λιτάς, πόλεως
ἵν᾽ ὑπερέχοιεν ἀλκάν.

[1] ὄτοβον MN, ὄτοβον ὄτοβον recc.
[2] ὅτι M, ὅτε Paris. 2886.
[3] ἀύπνων : Lachmann.
[4] εὗρεν M, εὗρε m[1] : Weil.
[5] . . . ματι M, ἐν κυ in erasure m, πρὸς κύματι recc.

kind. Now if there be one who shall refuse obedience to my authority—man or woman or whatsoever is betwixt—sentence of death shall be passed upon him, and he shall in no wise escape destruction by stoning at the people's hand. Matters abroad are man's affair—let woman not advise thereon. Bide thou within and stir up no mischief. Dost hear or not? Or am I speaking to the deaf?

CHORUS

Ah, dear son of Oedipus, terror seized me at hearing the loud note sounded by the chariots, and when the pipes[1] screamed in the whirling wheels, and I heard the guiding gear in the horses' mouths, the bits forged in fire

ETEOCLES

What then? Has ever the seaman, by fleeing from stern to prow, found means to save himself when his ship laboured in a tossing sea?

CHORUS

But it was with trust in the gods that I came in hot haste to the olden images of the powers divine when there arose the roar of the deadly hail beating at the gates. Then indeed it was that I was stirred by terror to supplicate the Blessed Ones that they might hold their protection over the city.

[1] There is word-play on *σῦριγξ*: (1) the musical instrument, (2) the pipe of the nave.

[6] *πίσυνος θεοῖς*: Seidler. [7] *νειφομένης* with *α* over *η* M.

ΕΤΕΟΚΛΗΣ

[1]πύργοι στέγειν εὔχεσθε πολέμιον δόρυ.
οὐκοῦν[2] τάδ' ἔσται πρὸς θεῶν· ἀλλ' οὖν θεοὺς
τοὺς τῆς ἁλούσης πόλεος[3] ἐκλείπειν λόγος.

ΧΟΡΟΣ

μήποτ' ἐμὸν κατ' αἰῶνα λίποι[4] θεῶν [στρ. β.
ἕδε πανάγυρις, μηδ' ἐπίδοιμι τάνδ'
ἀστυδρομουμέναν πόλιν καὶ στράτευμ'
ἁπτόμενον πυρὶ δαίῳ.

ΕΤΕΟΚΛΗΣ

μή μοι θεοὺς καλοῦσα βουλεύου κακῶς·
πειθαρχία γάρ ἐστι τῆς εὐπραξίας
μήτηρ, γυνὴ σωτῆρος· ὧδ' ἔχει λόγος.

ΧΟΡΟΣ

ἔστι· θεοῦ[5] δ' ἔτ' ἰσχὺς καθυπερτέρα· [ἀντ. β.
πολλάκι δ' ἐν κακοῖσι τὸν[6] ἀμάχανον
κἀκ χαλεπᾶς δύας ὕπερθ' ὀμμάτων
κρημναμενᾶν[7] νεφελᾶν[8] ὀρθοῖ.

ΕΤΕΟΚΛΗΣ

ἀνδρῶν τάδ' ἐστί, σφάγια καὶ χρηστήρια
θεοῖσιν ἕρδειν πολεμίων πειρωμένους[9]·
σὸν δ' αὖ τὸ σιγᾶν καὶ μένειν εἴσω δόμων.

[1] ll. 216-218 so M, 217 Chorus 218 Eteocles m[1], recc.
[2] *οὔκουν* M, *οὐκοῦν* m[1], recc. Reading *οὔκουν . . . θεῶν;* Tucker translates, "Will that not be in the Gods' behalf?"
[3] *πόλεως* most mss., *πόλεος* N and some recc.
[4] *λείποι* M : Rob.

ETEOCLES

That our bulwarks stand fast against the onset of the foe—be that your prayer. Aye, this will be as the gods grant—but then, 'tis said, a captured city is forsaken by its gods.

CHORUS

Never, so long as my life lasts, may this holy company of the gods abandon it, nor may I live to see our city overrun and the soldiery laying hold on it with hostile fire!

ETEOCLES

Nay, take not evil counsel when thus calling on the gods. For Obedience is the mother of Success, wife of Preserver—so runs the saw.

CHORUS

Even so, yet the might of Heaven is above all; and ofttimes in the midst of his distress, it uplifteth the helpless, even from cruel woes when clouds are lowering over his eyes.

ETEOCLES

'Tis for men to offer victims and sacrifices unto the gods when they make trial of the foe; but thy task is to hold thy peace and bide within the house.

[5] *θεοῦ* M, *οις* superscr. m, *θεοῖς* recc.
[6] *τὰν*: Canter.
[7] *κριμναμένᾱν* M, *κρημναμέναν* m[1]: Herm.
[8] *νεφέλαν*: Herm.
[9] *πειρωμένοις* M, *ων* superscr. m[1]: Weil.

ΧΟΡΟΣ

διὰ θεῶν πόλιν νεμόμεθ'[1] ἀδάματον,[2] [στρ. γ.
δυσμενέων δ' ὄχλον πύργος ἀποστέγει.
τίς[3] τάδε νέμεσις στυγεῖ;

ΕΤΕΟΚΛΗΣ

οὗτοι φθονῶ σοι δαιμόνων τιμᾶν γένος·
ἀλλ' ὡς πολίτας μὴ κακοσπλάγχνους τιθῇς,
εὔκηλος ἴσθι μηδ' ἄγαν ὑπερφοβοῦ.

ΧΟΡΟΣ

ποτίφατον[4] κλύουσα πάταγον ἀνάμιγα[5] [ἀντ. γ.
ταρβοσύνῳ φόβῳ τάνδ' ἐς ἀκρόπτολιν,[6]
τίμιον ἕδος, ἰκόμαν.

ΕΤΕΟΚΛΗΣ

μή νυν, ἐὰν θνῄσκοντας ἢ τετρωμένους
πύθησθε, κωκυτοῖσιν ἁρπαλίζετε.
τούτῳ γὰρ Ἄρης βόσκεται, φόνῳ βροτῶν.

ΧΟΡΟΣ

καὶ μὴν ἀκούω γ' ἱππικῶν φρυαγμάτων.

ΕΤΕΟΚΛΗΣ

μή νυν[7] ἀκούουσ' ἐμφανῶς ἄκου' ἄγαν.

ΧΟΡΟΣ

στένει πόλισμα γῆθεν, ὡς κυκλουμένων.

[1] *νεμόμεσθ'* M, *-μεθ'* recc.
[2] *ἀδάμαντον* M, *ἀδάμαστον* recc.: Pauw.
[3] *τί*: Heath. [4] *ποταίνιον*: Heimsoeth.
[5] *ἄμμιγα* M, *ἀνάμιγα* Aug.

CHORUS

Through Heaven's grace the city we inhabit is unsubdued and our battlements ward off the thronging foe. Wherein do our acts merit reproof in anger?

ETEOCLES

I grudge thee not, i' faith, thine honouring the powers of Heaven; but that thou make not our burghers craven-hearted, be thou calm nor give way to terror overmuch.

CHORUS

'Twas at the sound of strange and mingled din that in trembling fear I came hither to the holy sanctuary upon the citadel.

ETEOCLES

If, then, ye hear of dying or of wounded men, seize not on the news with shrill lament. For this is the food of Ares, even the blood of men.

CHORUS

Hark! I hear the snorting of steeds!

ETEOCLES

For all thy hearing, hear not too plainly.

CHORUS

The stronghold groans from its base, as if they were girding it about.

[6] ἀκρόπολιν M, ἀκρόπτολιν N. [7] νῦν M.

ΕΤΕΟΚΛΗΣ

οὐκοῦν ἔμ' ἀρκεῖ τῶνδε βουλεύειν πέρι.

ΧΟΡΟΣ

δέδοικ', ἀραγμὸς δ' ἐν πύλαις ὀφέλλεται.

ΕΤΕΟΚΛΗΣ

οὐ σῖγα μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν;

ΧΟΡΟΣ

ὦ ξυντέλεια, μὴ προδῷς πυργώματα.

ΕΤΕΟΚΛΗΣ

οὐκ ἐς φθόρον[1] σιγῶσ' ἀνασχήσῃ τάδε;

ΧΟΡΟΣ

θεοὶ πολῖται, μή με δουλείας τυχεῖν.

ΕΤΕΟΚΛΗΣ

αὐτὴ σὺ δουλοῖς κἀμὲ καὶ πᾶσαν πόλιν.[2]

ΧΟΡΟΣ

ὦ παγκρατὲς Ζεῦ, τρέψον εἰς ἐχθροὺς βέλος.

ΕΤΕΟΚΛΗΣ

ὦ Ζεῦ, γυναικῶν οἷον ὤπασας γένος.

ΧΟΡΟΣ

μοχθηρόν, ὥσπερ ἄνδρας ὧν ἁλῷ πόλις.

[1] *φόνον* M, *φθόρον* m[1]. [2] *πτόλιν* M, *πόλιν* recc.

ETEOCLES

Well, it is enough, I hope, that I take thought thereon.

CHORUS

I am adread, the battering grows louder at the ports.

ETEOCLES

Hold thy peace! Say naught of this about the town!

CHORUS

O guardian company of gods, abandon not our battlements!

ETEOCLES

Plague on thee! Wilt thou not hold thy peace and suffer in patience?

CHORUS

Gods of our city! Save me from the fate of slavery!

ETEOCLES

'Tis thou, thou, that art making a slave of me and of the whole city.

CHORUS

O Almighty Zeus, turn thy bolt upon the foe!

ETEOCLES

O Zeus, what a breed thou hast given us in womankind!

CHORUS

A breed beset with miseries, even as men whose city is captured.

ΕΤΕΟΚΛΗΣ

παλινστομεῖς αὖ θιγγάνουσ' ἀγαλμάτων;

ΧΟΡΟΣ

ἀψυχίᾳ γὰρ γλῶσσαν ἁρπάζει φόβος.

ΕΤΕΟΚΛΗΣ

αἰτουμένῳ μοι κοῦφον εἰ δοίης τέλος.

ΧΟΡΟΣ

λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἴσομαι.

ΕΤΕΟΚΛΗΣ

σίγησον, ὦ τάλαινα, μὴ φίλους φόβει.

ΧΟΡΟΣ

σιγῶ· σὺν ἄλλοις πείσομαι τὸ μόρσιμον.

ΕΤΕΟΚΛΗΣ

τοῦτ' ἀντ' ἐκείνων τοὔπος αἱροῦμαι σέθεν.
καὶ πρός γε τούτοις, ἐκτὸς οὖσ' ἀγαλμάτων,
εὔχου τὰ κρείσσω, ξυμμάχους εἶναι θεούς·
κἄμῶν ἀκούσασ' εὐγμάτων, ἔπειτα σὺ
ὀλολυγμὸν ἱερὸν εὐμενῆ παιώνισον,[1]
Ἑλληνικὸν νόμισμα θυστάδος βοῆς,
θάρσος φίλοις, λύουσα πολέμιον φόβον.
ἐγὼ δὲ χώρας τοῖς πολισσούχοις θεοῖς,
πεδιονόμοις τε καὶ γορᾶς ἐπισκόποις,

[1] παιώνισον M, παιάνισον m^1 recc.

ETEOCLES

What! ill-omened words and thy hands upon the statues of the gods?

CHORUS

Aye, for that I am faint of heart, fear runs away with my tongue.

ETEOCLES

If only thou wouldst grant at my request a trifling boon.

CHORUS

Say on forthwith, I pray thee, and I shall know anon.

ETEOCLES

Hold thy peace, wretched woman; cease from terrifying thine own defenders.

CHORUS

I hold my peace. I shall suffer the fate that others share.

ETEOCLES

This utterance likes me better than thy words that went before. Aye, and more than this—quit thy place about the images and make the better prayer: "May the gods fight on our side!" And now first hear my vow, and then ring out the loud and solemn cry of jubilance, our Grecian wont of sacrificial shout heartening to our friends, and remove the terror of battle.

And now [*here Eteocles makes his vow*] "To the guardian gods of our country, whether they haunt the plain or keep watch over the market-place, to

Δίρκης τε πηγαῖς, ὕδατί τ'[1] Ἰσμηνοῦ λέγω
εὖ ξυντυχόντων καὶ πόλεως σεσωμένης,[2]
μήλοισιν αἱμάσσοντας ἑστίας θεῶν,
[ταυροκτονοῦντας θεοῖσιν, ὧδ' ἐπεύχομαι][3]
θύσειν[4] τροπαῖα, δαΐων[5] δ' ἐσθήματα,[6]
στέψω λάφυρα[7] δουρίπληχθ'[8] ἁγνοῖς δόμοις.
[στέψω πρὸ ναῶν, πολεμίων δ' ἐσθήματα.†][9]
τοιαῦτ' ἐπεύχου μὴ φιλοστόνως θεοῖς,
μηδ' ἐν ματαίοις κἀγρίοις ποιφύγμασιν·[10]
οὐ γάρ τι μᾶλλον μὴ φύγῃς τὸ μόρσιμον.
ἐγὼ δέ γ'[11] ἄνδρας ἕξ ἐμοὶ σὺν ἑβδόμῳ
ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον
εἰς ἑπτατείχεις ἐξόδους τάξω μολών,
πρὶν ἀγγέλους σπερχνούς τε καὶ ταχυρρόθους
λόγους ἱκέσθαι καὶ φλέγειν χρείας ὕπο.

ΧΟΡΟΣ

μέλει, φόβῳ δ' οὐχ ὑπνώσσει κέαρ· [στρ. α.
γείτονες δὲ καρδίας
μέριμναι ζωπυροῦσι τάρβος
τὸν ἀμφιτειχῆ λεών,
δράκοντας[12] ὥς τις τέκνων
ὑπερδέδοικεν λεχαίων[13] δυσευνάτορας[14]
πάντρομος[15] πελειάς.
τοὶ μὲν γὰρ ποτὶ πύργους
πανδαμεὶ πανομιλεὶ
στείχουσιν. τί γένωμαι;

[1] οὐδ' ἀπ' : ὕδατί τ' Geel. [2] σεσωσμένης : Wecklein.
[3] [] Wilam. [4] θήσειν : Weil.
[5] πολεμίων : δαίων Herm.
[6] ἐσθήμασι M, τα over σι m.
[7] λάφυρα δᾴων : στέψω λάφυρα Herm., Wilam.

Dirce's springs, and to Ismenus' stream, I make my vow that, if all go well and the city with its burghers be preserved, they shall stain with blood of sheep the hearths of the gods and offer trophies, while I will bedeck their hallowed abodes with the spoil of the spear-smitten vestments of the foe."

Such be the tenour of thy prayers unto the gods, indulging not in lamentations nor in vain and frantic shrieks; for none the more shalt thou thereby escape thy doom. Meantime I will go and at the seven outlets in the walls will post six men—myself the seventh—as champions to oppose the foe in gallant style, ere ever messengers in hot haste and swift speeding rumours arrive and inflame us by the urgent need. [*Exit*

CHORUS

I heed his bidding, but through terror my spirit finds no rest. Anxieties, pressing close upon my heart, enkindle my dread of the soldiery encompassing our walls, even as an ever-timorous dove for her nestlings' sake hath fear of serpents, the fell visitants of her nest. For in their whole force and multitude some press against our battlements—ah, what will

[8] *δουρίπληχθ'* M, *δο(υ)ρύπληχθ'* PR, *δορίπληθ'* V.

[9] This verse is deleted in whole or in part in PQ.

[10] *ποιφοίγμασιν* by correction M, *ποιφύγμασιν* recc.

[11] *δ' ἐπ'* : *δέ γ'* Anon.

[12] *δράκοντα δ'* : Bothe.

[13] *λεχέων* : Lachmann.

[14] *δυσευνήτορας* M, with *ει* over *η*, *α* over *ασ* m^1 : scholiast M. Bothe.

[15] *πάντρομος* M and m, *-τροφος* in recc.

τοὶ δ' ἐπ' ἀμφιβόλοισιν
ἰάπτουσι πολίταις
χερμάδ' ὀκριόεσσαν.[1]
παντὶ τρόπῳ, Διογενεῖς
θεοί, πόλιν καὶ στρατὸν
Καδμογενῆ ῥύεσθε.

ποῖον δ' ἀμείψεσθε[2] γαίας πέδον [ἀντ. α.
τᾶσδ' ἄρειον, ἐχθροῖς
ἀφέντες τὰν βαθύχθον' αἶαν,
ὕδωρ τε Διρκαῖον, εὐ-
τραφέστατον[3] πωμάτων
ὅσων ἵησιν Ποσει-
δᾶν ὁ γαιάοχος
Τηθύος τε παῖδες.
πρὸς τάδ', ὦ πολιοῦχοι
θεοί, τοῖσι μὲν ἔξω
πύργων ἀνδρολέτειραν
κῆρα, ῥίψοπλον[4] ἄταν,
ἐμβαλόντες ἄροισθε
κῦδος τοῖσδε πολίταις.
καὶ πόλεως ῥύτορες[5] ‹ἔστ'›[6]
εὔεδροί τε στάθητ'
ὀξυγόοις λιταῖσιν.

οἰκτρὸν γὰρ πόλιν ὧδ' ὠγυγίαν [στρ. β.
Ἀΐδᾳ προϊάψαι, δορὸς ἄγραν,
δουλίαν[7] ψαφαρᾷ σποδῷ
ὑπ' ἀνδρὸς Ἀχαιοῦ θεόθεν
περθομέναν ἀτίμως,
τὰς δὲ κεχειρωμένας[8] ἄγεσθαι,
ἔ ἔ, νέας τε καὶ παλαιὰς

betide me?—others hurl jagged stones upon the burghers pelted on every side. O ye gods of race divine, with all your power rescue our city and her men-at-arms, the sons of Cadmus!

What more delightsome plot of earth will ye exchange for this, if ye abandon to its foe this deep-soiled land and Dirce's water, most healthful of all streams poured forth by Poseidon, who upholds the earth, and by Tethys' children? Therefore, O gods that protect the city, so hurl panic upon the foe without our battlements that they fling away their arms and perish in slaughter; and earn thereby glory for yourselves in our burghers' eyes. O save our city and stablish yourselves securely in your fair seats therein in answer to our prayers fraught with shrill laments!

For piteous it were thus to hurl to destruction a city of olden time, made slave and booty of the spear, in dust and ashes laid by Heaven's decree and ignominious ravage of Achaean men. Piteous, too, for her captive daughters (ah me, ah me!), young

[1] *ὀκρυόεσσαν* M, *ὀκριόεσσαν* m[1].
[2] *ἀμείψασθε* M, *ἀμείψεσθε* m[1].
[3] *εὐτρεφέστατον* M, *εὐτράφεστατον* recc.
[4] *καταρίψοπλον* M, *καὶ τὰν ῥίψοπλον*: *κἦρα ῥίψοπλον* Lowinski
[5] *ῥύτορες* M[1], *ῥυτῆρες* m[1].
[6] *⟨ἔστ'⟩* Headlam.
[7] *δουλείαν* M: *δουλίαν* marg. of Burton's Aldina.
[8] *κεχηρωμένας* M, *ει* over *η* m[1].

ἱππηδὸν πλοκάμων, περιρ-
ρηγνυμένων φαρέων. βοᾷ
δ' ἐκκενουμένα πόλις,
λαίδος ὀλλυμένας μιξοθρόου·
βαρείας τοι τύχας προταρβῶ.

κλαυτὸν δ' ἀρτιτρόποις[1] ὠμοδρόποις[2] [ἀντ. β.
νομίμων προπάροιθεν διαμεῖψαι
δωμάτων στυγερὰν ὁδόν·
τί; τὸν φθίμενον γὰρ προλέγω
βέλτερα τῶνδε πράσσειν·
πολλὰ γάρ, εὖτε πτόλις[3] δαμασθῇ,
ἓ ἔ, δυστυχῆ τε πράσσει.
ἄλλος δ' ἄλλον ἄγει, φονεύ-
ει, τὰ δὲ πυρφορεῖ· καπνῷ
[δὲ][4] χραίνεται πόλισμ' ἅπαν·
μαινόμενος δ' ἐπιπνεῖ λαοδάμας
μιαίνων εὐσέβειαν Ἄρης.

κορκορυγαὶ δ' ἀν' ἄστυ, προτὶ [πτόλιν][5]
δ' ὁρκάνα [στρ. γ.
πυργῶτις· πρὸς ἀνδρὸς δ' ἀνὴρ
<ἀμφὶ>[6] δορὶ κλίνεται·[7]
βλαχαὶ δ' αἱματόεσσαι
τῶν ἐπιμαστιδίων
ἀρτιτρεφεῖς βρέμονται.
ἁρπαγαὶ δὲ διαδρομᾶν[8] ὁμαίμονες·
ξυμβολεῖ φέρων φέροντι,
καὶ κενὸς κενὸν καλεῖ,
ξύννομον θέλων ἔχειν,
οὔτε μεῖον οὔτ' ἴσον λελιμμένοι.[9]
τἀκ[10] τῶνδ' εἰκάσαι λόγος πάρα.

and old, to be haled by their hair, like horses, while their raiment is rent about them. A city made desolate waileth as the captive spoil is borne off to its doom 'mid mingled cries. Grievous in truth is the fate my fear forebodes.

Woeful it is for modest maidens, plucked all unripe, before the nuptial rite, to pass on a detested journey from their homes. Nay, the dead, I trow, have a happier fate than they. Aye, for many and wretched are the miseries (alas, alas !) when a city is taken. Man drags off man, or slays, or carries fire; the whole city is befouled with smoke. Mad, inspiring to frenzy, slaying the people, defiling holiness is war.

Tumult reigns through the town, against it advances a towering net of ruin. Man encounters man and is laid low by the spear. For the babes at their breast resound the wailing cries of young mothers, all streaming with blood. Kindred are the prey of scattering bands. Pillager encounters pillager; the empty-handed hails the empty-handed, fain to have a partner, all greedy neither for less nor equal share. Good reason is there to surmise the issue of deeds like this.

[1] ἀρτιτρόποις M, δ over the second τ m.
[2] ὠμοδρόπων : Ritschl. [3] πόλις M, πτόλις F².
[4] [δὲ] Brunck. [5] ποτὶ πτόλιν : Herm.
[6] ⟨ἀμφὶ⟩ Herm. [7] κλίνεται M, with και over λι m¹.
[8] διαδρομὰν M, -ᾶν m¹. [9] λελημμένοι M, λελιμμένοι recc.
[10] τίκ ἐκ M, τίν' ἐκ m¹ : Wilam.

παντοδαπὸς δὲ καρπὸς χαμάδις πεσὼν- [ἀντ. γ. .
ἀλγύνει κυρήσας· πικρὸν δ'
ὄμμα θαλαμηπόλων·
πολλὰ δ' ἀκριτόφυρτος
γᾶς δόσις οὐτιδανοῖς
ἐν ῥοθίοις[1] φορεῖται.
δμωίδες δὲ καινοπήμονες νέαι·
τλάμον'[2] εὐνὰν αἰχμάλωτον
ἀνδρὸς εὐτυχοῦντος ὣς
δυσμενοῦς ὑπερτέρου
ἐλπίς ἐστι νύκτερον τέλος μολεῖν,
παγκλαύτων ἀλγέων ἐπίρροθον.

ΗΜΙΧΟΡΙΟΝ

ὅ τοι κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατοῦ
πευθώ τιν' ἡμῖν, ὦ φίλαι, νέαν φέρει,
σπουδῇ διώκων πομπίμους χνόας ποδῶν.

ΗΜΙΧΟΡΙΟΝ

καὶ μὴν ἄναξ ὅδ' αὐτὸς Οἰδίπου τόκος
εἰς[3] ἀρτίκολλον ἀγγέλου λόγον μαθεῖν·
σπουδὴ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.

ΑΓΓΕΛΟΣ

λέγοιμ' ἂν εἰδὼς εὖ τὰ τῶν ἐναντίων,
ὥς τ'[4] ἐν πύλαις ἕκαστος εἵλητο πάλον.
Τυδεὺς μὲν ἤδη πρὸς πύλαισι Προιτίσιν
βρέμει, πόρον δ' Ἰσμηνὸν οὐκ ἐᾷ περᾶν
ὁ μάντις· οὐ γὰρ σφάγια γίγνεται[5] καλά.

[1] ῥοθίοισι M, ῥοθίοις recc.
[2] τλήμονες mss. except N (τλήμον'): Blomfield.
[3] εἰσ' most mss., ἐς Q: Porson.
[4] ὥστ' in erasure changed to ὅτ' (?) M. [5] γίνεται: Porson.

Store of every sort, strewn upon the ground as it may chance, is cause for grief, a sorry sight for housewives' eyes. In wild confusion the plenteous gifts of earth are swept along in streams of wastefulness. Young women, enslaved, suffer a new misery. Theirs it is to expect a captive's woeful bed, bed as of a happy mate but a triumphant foe's —the coming of the nightly rite to alleviate her tears and anguish![1]

[*The Scout is seen approaching from one side; Eteocles from the other*]

LEADER OF THE FIRST HALF-CHORUS

My friends, the scout, methinks, is bringing to us some recent tidings of the host, urging in hot haste the joints of his legs that bear him hither.

LEADER OF THE SECOND HALF-CHORUS

And lo! here comes our lord himself, the son of Oedipus, at the fit moment to hear the messenger's report. He, too, from haste keeps not his even pace.

SCOUT

I will describe—from knowledge that is sure—the disposition of the foe, how at the gates each man hath his post by lot. Tydeus already is storming before the Proetid gate; yet the seer suffers him not to pass the Ismenus because the omens from the sacrifices do not promise fair. But Tydeus,

[1] In this highly condensed passage, contrasted with the note of the misery of an enforced union is an undertone of the happiness of a marriage of love. ἀνδρός is at once "man" and "husband," τέλος "rite" and "consummation," ἐλπίς "expectation" of sorrow and of joy.

Τυδεὺς δὲ μαργῶν καὶ μάχης λελιμμένος[1]
μεσημβριναῖς κλαγγαῖσιν ὡς δράκων βοᾷ·
θείνει[2] δ' ὀνείδει μάντιν Οἰκλείδην[3] σοφόν,
σαίνειν μόρον τε καὶ μάχην ἀψυχίᾳ.
τοιαῦτ' ἀυτῶν τρεῖς κατασκίους λόφους
σείει, κράνους χαίτωμ', ὑπ' ἀσπίδος δ' ἔσω[4]
χαλκήλατοι κλάζουσι κώδωνες φόβον·
ἔχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε,
φλέγονθ' ὑπ' ἄστροις οὐρανὸν τετυγμένον·
λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει,
πρέσβιστον ἄστρων,[5] νυκτὸς ὀφθαλμός, πρέπει.
τοιαῦτ' ἀλύων ταῖς ὑπερκόμποις σαγαῖς[6]
βοᾷ παρ' ὄχθαις ποταμίαις, μάχης ἐρῶν,
ἵππος χαλινῶν ὡς κατασθμαίνων μένει,
ὅστις βοὴν σάλπιγγος ὁρμαίνει μένων.[7]
τίν' ἀντιτάξεις τῷδε; τίς Προίτου πυλῶν
κλῄθρων λυθέντων προστατεῖν φερέγγυος;

ΕΤΕΟΚΛΗΣ

κόσμον μὲν ἀνδρὸς οὔτιν' ἂν τρέσαιμ' ἐγώ,
οὐδ' ἑλκοποιὰ γίγνεται[8] τὰ σήματα·
λόφοι δὲ κώδων τ' οὐ δάκνουσ' ἄνευ δορός.
καὶ νύκτα ταύτην ἣν λέγεις ἐπ' ἀσπίδος
ἄστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν,
τάχ' ἂν γένοιτο μάντις ἢ ἀνοία τινί.[9]
εἰ γὰρ θανόντι νὺξ ἐπ' ὀφθαλμοῖς πέσοι,
τῷ τοι φέροντι σῆμ' ὑπέρκομπον τόδε
γένοιτ' ἂν ὀρθῶς ἐνδίκως τ' ἐπώνυμον,
καὐτὸς καθ' αὑτοῦ τήνδ' ὕβριν μαντεύσεται.[10]

[1] λιμένος M, λε prefixed m, μ over μ m[1].
[2] θέινει M, θείνει recc. [3] ὀικλείδην mss. except G (οἰ-).
[4] δ' ἐσώ M, δὲ τῷ m[1] recc.

mad with passion and eager for the fray, makes outcry like to a serpent's hiss at noonday, and lashes the wise seer, Oecles' son, with the taunt that a craven spirit makes him cringe before death and battle. Uttering such shouts, he shakes three over-shadowing crests, his helmet's mane, while from beneath his shield bronze-wrought bells peal forth a fearsome clang. On his shield he beareth this presumptuous device—a sky of cunning workmanship, ablaze with stars, and in the centre of his buckler shines, most revered among the stars, the bright full moon, the eye of night. Raving thus in his vaunting garniture, he shouts upon the river-bank, lusting for the fray, like some charger that, panting in fury against the bit, chafes while it awaits the trumpet's blare. Whom wilt thou post as his antagonist? Who hath thy trust to stand as champion at the Proetid gate when the barriers are loosed?

ETEOCLES

On me a man's resplendent trappings work no terror. Nor hath blazonry power to wound—crests and bell bite not without the spear. And for this "night," which, thou sayest, is set upon his shield and glitters with the stars of heaven,—mayhap a man's folly might prove prophetic unto him. For should in death "night" fall upon his eyes, then to its bearer this vaunting cognizance of his might rightly and justly answer to its name; and 'tis to his own undoing it will prove that he thus insolently

[5] *ἄστρον* changed to *ἄστρων* M. [6] *αγαῖς* M, *σ* prefixed m[1].
[7] *ὁρμαίνει μένων* MVH, *ὁρμαίνων μένει* KLFN.
[8] *γίνεται* M. Porson. [9] *ἡ ἄνοιά τινι* M, *ἡ ἄνοια τινί* m.
[10] *μαντεύεται* M, *-σ* inserted m.

ἐγὼ δὲ Τυδεῖ κεδνὸν Ἀστακοῦ τόκον
τῶνδ'[1] ἀντιτάξω προστάτην πυλωμάτων,
μάλ' εὐγενῆ τε καὶ τὸν Αἰσχύνης θρόνον
τιμῶντα καὶ στυγοῦνθ' ὑπέρφρονας λόγους.
αἰσχρῶν γὰρ ἀργός, μὴ κακὸς δ' εἶναι φιλεῖ.
σπαρτῶν δ' ἀπ' ἀνδρῶν, ὧν Ἄρης ἐφείσατο,
ῥίζωμ' ἀνεῖται, κάρτα δ' ἔστ' ἐγχώριος,
Μελάνιππος· ἔργον δ' ἐν κύβοις Ἄρης κρινεῖ·
Δίκη δ' ὁμαίμων[2] κάρτα νιν προστέλλεται
εἴργειν τεκούσῃ μητρὶ πολέμιον δόρυ.

ΧΟΡΟΣ

τὸν ἁμόν[3] νυν[4] ἀντίπαλον εὐτυχεῖν θεοὶ δοῖεν, ὡς δικαίως πόλεως πρόμαχος[5] ὄρνυται· τρέμω δ' αἱματηφόρους μόρους ὑπὲρ φίλων ὀλομένων ἰδέσθαι. [στρ. α.

ΑΓΓΕΛΟΣ

τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί·[6]
Καπανεὺς δ' ἐπ' Ἠλέκτραισιν εἵληχεν πύλαις,
γίγας ὅδ' ἄλλος τοῦ πάρος λελεγμένου
μείζων, ὁ κόμπος δ' οὐ κατ' ἄνθρωπον φρονεῖ,
πύργοις δ' ἀπειλεῖ δεῖν', ἃ μὴ κραίνοι τύχη·
θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν
καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς
ἔριν πέδοι[7] σκήψασαν ἐμποδὼν σχεθεῖν[8]
τὰς δ' ἀστραπάς τε καὶ κεραυνίους βολὰς
μεσημβρινοῖσι θάλπεσιν προσῄκασεν·

[1] *τόν δ'* : Grotius. [2] *ὁμαίμων* M, *ὁ δαίμων* m rec.
[3] *ἀμὸν* changed to *ἁμὸν* M. [4] *νῦν* M : Arnaldus.
[5] *πρόσμαχος* M, *πρόμαχος* m[1]. [6] *θεοὶ δοῖεν* M, *δοῖεν θεοὶ* m.

maketh prophecy. Now for my part, against Tydeus I will post as defender of this port the trusty son of Astacus. Right nobly born is he, and he holds in reverence the throne of Honour and detests boastful speech. Laggard in deeds of shame, yet no dastard, is he wont to be. From the Heroes of the Dragon's blood whom Ares spared, his stock is sprung, and a true scion of our soil is Melanippus. As for the issue, Ares with his dice will determine that; but Justice, his true kin in blood, sends him forth, charged to ward off the foeman's spear from the mother that gave him birth. [*Exit Melanippus*

CHORUS

Now may the gods grant that our champion have good success, as in a just cause he speedeth forth to battle for his country! But I shudder to look upon the blood-stained deaths of men fallen for their folk.

SCOUT

Aye, even as thou prayest, may the gods grant him good success!—For the Electran gate Capaneus hath drawn his lot: a giant he, overtopping him named afore; but his vaunting speech betokens thoughts too proud for man, and against our battlements he threatens horrors,—which may Fortune not bring to pass! For whether Heaven wills or wills it not, he vows he will make havoc of the city and that even the rival fire of Zeus, though it crash upon the earth in his path, shall not stay his course. As for lightning-flashes and the thunder's bolts, he likened them to rays of heat at midday. For blazon

[7] πέδῳ: Dindorf. [8] σχέθειν: Blomfield.

ἔχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον,
φλέγει δὲ λαμπὰς διὰ χερῶν ὡπλισμένη·
χρυσοῖς δὲ φωνεῖ γράμμασιν "πρήσω πόλιν."
τοιῷδε φωτὶ πέμπε—τίς ξυστήσεται,
τίς ἄνδρα κομπάζοντα[1] μὴ τρέσας μενεῖ;

ΕΤΕΟΚΛΗΣ

καὶ τῷδε κέρδει κέρδος ἄλλο τίκτεται.
τῶν τοι ματαίων ἀνδράσιν φρονημάτων
ἥ γλῶσσ'[2] ἀληθὴς γίγνεται[3] κατήγορος·
Καπανεὺς δ' ἀπειλεῖ, δρᾶν παρεσκευασμένος,
θεοὺς ἀτίζων, κἀπογυμνάζων στόμα
χαρᾷ ματαίᾳ θνητὸς ὢν εἰς οὐρανόν
πέμπει γεγωνὰ[4] Ζηνὶ κυμαίνοντ' ἔπη·
πέποιθα δ' αὐτῷ ξὺν δίκῃ τὸν πυρφόρον[5]
ἥξειν κεραυνόν, οὐδὲν ἐξῃκασμένον
μεσημβρινοῖσι θάλπεσιν τοῖς ἡλίου.
ἀνὴρ δ' ἐπ' αὐτῷ, κεἰ στόμαργός ἐστ' ἄγαν,
αἴθων τέτακται λῆμα, Πολυφόντου βία,
φερέγγυοι φρούρημα, προστατηρίας
Ἀρτέμιδος εὐνοίαισι σύν τ' ἄλλοις θεοῖς.
λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα.

ΧΟΡΟΣ

ὄλοιθ' ὃς πόλει μεγάλ' ἐπεύχεται, [ἀντ. α.
κεραυνοῦ δέ νιν[6] βέλος ἐπισχέθοι,
πρὶν ἐμὸν ἐσθορεῖν δόμον, πωλικῶν
θ'[7] ἑδωλίων ὑπερκόπῳ[8]
δορί ποτ' ἐκλαπάξαι.

[1] κομπάσαντα M, κομπάζοντα m[1] recc.
[2] γλῶσ' M, γλῶττα m. [3] γίνεται M : Porson
[4] γεγωνᾶ M, γεγωνᾶι m : Brunck.

he hath a man, a fire-bearer, armourless, save that in his hands for weapon a torch blazes ; and in letters of gold he saith "I will fire the town." Against such a warrior do thou send—who will meet him in the fray ? Who will abide his onset, his heart not turned to terror at his boasting ?

ETEOCLES

Here too is gain added with interest unto gain.[1] The tongue in sooth proveth true accuser of men's reckless thoughts ; and Capaneus utters threats, well prepared to act, dishonouring the gods ; and in vain glee plying his tongue to its full strength, sends up to heaven—mortal that he is—his surging boasts to be heard of Zeus. But right sure am I that upon him, as he well deserves, will come that fire-bearer, the thunder's bolt, no whit changed into the likeness of the sun's hot rays at midday. Against him, arrant boaster that he is, has been posted a warrior fiery of spirit, even valiant Polyphontes, a trusty guard by favour of protecting Artemis and with the aid of other gods. Say on—another, and the gate that has fallen to his lot !

[*Exit Polyphontes*

CHORUS

Perish the braggart who vaunteth loud against the city ! May the thunder's bolt stay him ere ever he burst into my home and with o'erweening spear despoil my maiden bower !

[1] Tydeus' insolence (l. 387) was "gain" to our cause ; to it is now added that of Capaneus, which is like money put out at interest (*τόκος*).

[5] *πυρφόρων* M, *πυρφόρου* recc. [6] *μιν* : Brunck.
[7] *τ'* M, *θ'* recc. [8] *ὑπερκόμπῳ* : Anon.

ΑΓΓΕΛΟΣ

καὶ μὴν τὸν ἐντεῦθεν λαχόντα πρὸς πύλαις
λέξω· τρίτῳ γὰρ Ἐτεόκλῳ τρίτος πάλος
ἐξ ὑπτίου ᾽πήδησεν εὐχάλκου κράνους.
πύλαισι Νηίστῃσι[1] προσβαλεῖν λόχον.
ἵππους δ᾽ ἐν ἀμπυκτῆρσιν ἐμβριμωμένας
δινεῖ, θελούσας πρὸς πύλαις πεπτωκέναι.
φιμοὶ δὲ συρίζουσι βάρβαρον τρόπον,
μυκτηροκόμποις πνεύμασιν πληρούμενοι.
ἐσχημάτισται[2] δ᾽ ἀσπὶς οὐ σμικρὸν[3] τρόπον·
ἀνὴρ [δ᾽][4] ὁπλίτης κλίμακος προσαμβάσεις[5]
στείχει πρὸς ἐχθρῶν πύργον, ἐκπέρσαι θέλων.
βοᾷ δὲ χοὗτος γραμμάτων ἐν ξυλλαβαῖς,
ὡς οὐδ᾽ ἂν Ἄρης σφ᾽ ἐκβάλοι πυργωμάτων.
καὶ τῷδε φωτὶ πέμπε τὸν φερέγγυον
πόλεως ἀπείργειν τῆσδε δούλιον[6] ζυγόν.

ΕΤΕΟΚΛΗΣ

πέμποιμ᾽ ἂν ἤδη τόνδε, σὺν τύχῃ δέ τῳ·
καὶ δὴ πέπεμπται· κόμπον ἐν χεροῖν ἔχων,
Μεγαρεύς, Κρέοντος σπέρμα τοῦ σπαρτῶν[8] γένους,
ὃς οὔτι μάργων ἱππικῶν φρυαγμάτων
βρόμον φοβηθεὶς ἐκ πυλῶν χωρήσεται,
ἀλλ᾽ ἢ θανὼν τροφεῖα πληρώσει χθονί,
ἢ καὶ δύ᾽[9] ἄνδρε καὶ πόλισμ᾽ ἐπ᾽ ἀσπίδος
ἑλὼν λαφύροις δῶμα κοσμήσει πατρός.
κόμπαζ᾽ ἐπ᾽ ἄλλῳ, μηδέ μοι φθόνει λέγων

[1] νηίστησι M, νηίτησι m[1] F, νηίταισι KN.
[2] εἰσημάτισται M, ἐσχημάτισται m[1]
[3] μικρὸν : Rob. [4] [δ᾽] Blomfield.
[5] πρὸς ἀμβάσεις : Canter. [6] δούλειον : Blomfield.

SCOUT

Now I will tell of him who next drew his station at the gates. To Eteoclus, as third, the lot to hurl his band against the Neïstan port leaped third from out the upturned helm of goodly bronze. His mares, in eagerness to fall at once upon the gate, chafe in their frontlet-bands as he wheels them to and fro; their muzzle-gear, filled with the breath of their proud nostrils, pipes in outlandish style. In no paltry fashion hath his shield been blazoned. A man in armour mounts a ladder's rungs to his foeman's fortress, bent on its destruction, and he also cries aloud, in words their letters frame, that even Ares could not hurl him from the battlements. Against him likewise do thou send one upon whom thou canst rely to avert from our city the yoke of slavery.

ETEOCLES

Here is the man whom on the instant I would send—and he's fortune's choice, methinks. [*Exit Megareus.*] Lo, already he is gone, with his two hands to do his bragging, even Megareus, Creon's seed, of the race of the Dragon's blood. Not one step will he stir him from his gate, daunted by the noisy snorting of rampant steeds; but either he will by death pay the full charge of his nurture to his native land, or he will capture even two warriors and the fortress on the shield, and with his spoils bedeck his father's house. Another and his boasting!—and stint me not thy tale.

[7] *πέπεμπτ' οὐ* MPKLN, *πέπεμπται* QγρP^{2}.
[8] *σπαρτοῦ* M, *ὧν* over *οῦ* m^{1}.
[9] *δ'* M^{1}, *δύ'* M^{2}.

ΧΟΡΟΣ

ἐπεύχομαι τῷδε[1] μὲν εὐτυχεῖν, ἰὼ [στρ. β.
πρόμαχ' ἐμῶν δόμων, τοῖσι δὲ δυστυχεῖν.
ὡς δ' ὑπέραυχα βάζουσιν[2] ἐπὶ πτόλει
μαινομένᾳ φρενί, τώς νιν
Ζεὺς νεμέτωρ ἐπίδοι κοταίνων.

ΑΓΓΕΛΟΣ

τέταρτος ἄλλος, γείτονας πύλας ἔχων
Ὄγκας Ἀθάνας, ξὺν βοῇ παρίστατοι,
Ἱππομέδοντος σχῆμα καὶ μέγας τύπος·
ἄλφα δὲ πολλήν, ἀσπίδος κύκλον λέγω,
ἔφριξα δινήσαντος· οὐκ ἄλλως ἐρῶ.
ὁ σηματουργὸς δ' οὔ τις εὐτελὴς ἄρ' ἦν
ὅστις τόδ' ἔργον ὤπασεν πρὸς ἀσπίδι,
Τυφῶν' ἱέντα πύρπνοον διὰ στόμα
λιγνὺν μέλαιναν, αἰόλην πυρὸς κάσιν·
ὄφεων δὲ πλεκτάναισι περίδρομον κύτος
προσηδάφισται κοιλογάστορος κύκλου.
αὐτὸς δ' ἐπηλάλαξεν, ἔνθεος δ' Ἄρει
βακχᾷ πρὸς ἀλκὴν Θυιὰς[3] ὡς φύβον βλέπων.
τοιοῦδε φωτὸς πεῖραν εὖ φυλακτέον·
Φόβος γὰρ ἤδη πρὸς πύλαις κομπάζεται.

ΕΤΕΟΚΛΗΣ

πρῶτον μὲν Ὄγκα Παλλάς, ἥτ' ἀγχίπτολις,
πύλαισι γείτων, ἀνδρὸς ἐχθαίρουσ' ὕβριν,
εἴρξει νεοσσῶν ὡς δράκοντα δύσχιμον·
Ὑπέρβιος δέ, κεδνὸς Οἰνόπου τόκος,
ἀνὴρ κατ' ἄνδρα τοῦτον ᾑρέθη, θέλων
ἐξιστορῆσαι μοῖραν ἐν χρείᾳ τύχης,

[1] δὴ τάδε M, δὴ τῷδε Q[1]KL, τῷδε Cant. 1.

CHORUS

O champion of my home, I pray that fortune may be propitious unto him and hostile unto them. As in the frenzy of their souls they utter arrogant boasts against the city, so may Zeus, the Awarder, turn upon them an eye of wrath!

SCOUT

Another, the fourth, hath as his station the port nigh unto Onca Athena, and advances with a shout —Hippomedon, stately in shape and of mighty bulk. And as he whirled round his mighty orb ('tis the circle of his buckler I mean) a shudder came upon me — gainsay it I cannot. No sorry craftsman sure was he, the blazoner, who wrought this work upon the shield—Typhon, belching from his fire-breathing mouth a murky smoke, flame's flickering sister; and the encircling casing of his hollow-bellied orb is made fast to its ground by intertwining snakes. The champion himself has shouted his battle-cry, and inspired by Ares, raves, like a Bacchant, for the fray, flashing terror from his glance. Well must we guard against the assault of such a warrior, for already at the port Terror makes its vaunt

ETEOCLES

First Onca Pallas, whose abode is nigh, hard by the port, loathing the arrogance of man, will fend him off, like a chill snake from a nestling brood. To match him, man to encounter man, Hyperbius, Oenops' trusty son, was chosen; for he is minded to make trial of his fortune in the stress of need—

[2] βάζουσ' M, βάζουσιν recc. [4] θυὰς M, most mss., θυιὰς N.

οὔτ' εἶδος οὔτε θυμὸν οὐδ' ὅπλων σχέσιν
μωμητός, Ἑρμῆς δ' εὐλόγως ξυνήγαγεν.[1]
ἐχθρὸς γὰρ ἀνὴρ[2] ἀνδρὶ τῷ ξυστήσεται,
ξυνοίσετον δὲ πολεμίους ἐπ' ἀσπίδων
θεούς· ὁ μὲν γὰρ πύρπνοον Τυφῶν' ἔχει,
Ὑπερβίῳ δὲ Ζεὺς πατὴρ ἐπ' ἀσπίδος
σταδαῖος ἥσται, διὰ χερὸς βέλος φλέγων·
κοὔπω τις εἶδε Ζῆνά που νικώμενον.
τοιάδε μέντοι προσφίλεια δαιμόνων·
πρὸς τῶν κρατούντων δ' ἐσμέν, οἱ δ' ἡσσωμένων,
εἰ Ζεύς γε Τυφῶ καρτερώτερος μάχῃ·
519 [3]εἰκὸς δὲ[4] πράξειν[5] ἄνδρας ὧδ' ἀντιστάτας,
518 Ὑπερβίῳ τε πρὸς λόγον τοῦ σήματος
σωτὴρ γένοιτ' ἂν Ζεὺς ἐπ' ἀσπίδος τυχών.

ΧΟΡΟΣ

πέποιθα ⟨δὴ⟩[6] τὸν Διὸς ἀντίτυπον ἔχοντ' [ἀντ. β.
ἄφιλον ἐν σάκει τοῦ χθονίου δέμας
δαίμονος,[7] ἐχθρὸν εἴκασμα βροτοῖς[7] τε καὶ
δαροβίοισι θεοῖσιν,
πρόσθε πυλᾶν κεφαλὰν ἰάψειν.

ΑΓΓΕΛΟΣ

οὕτως γένοιτο. τὸν δὲ πέμπτον αὖ λέγω,
πέμπταισι προσταχθέντα Βορραίαις[8] πύλαις,
τύμβον κατ' αὐτὸν Διογενοῦς Ἀμφίονος·
ὄμνυσι δ' αἰχμὴν ἣν ἔχει μᾶλλον θεοῦ

[1] συνήγαγεν: Brunck. [2] ἀνὴρ: Porson.
[3] So PQ, other mss. reverse order.
[4] γε M, δὲ m[1].

in form, in spirit, and in the fashion of his arms, without reproach. Fitly hath Hermes[1] confronted them; for the man is at enmity with the man whom he will face, and hostile to each other are the gods upon their shields whom the twain will bring to battle. The one hath Typhon breathing fire, while on Hyperbius' shield sitteth, calm and ready, Father Zeus, in his hand a bolt ablaze; and never yet, I trow, hath man seen Zeus o'erthrown. Such then on either side is the favour of the powers divine: with the victors are we, they with the vanquished, if Zeus, in truth, is mightier in battle than Typhon. Yet it is like that the mortal champions too should fare even as their gods; and so to Hyperbius, in accordance with his blazon, Zeus will prove a Saviour, for that he is set upon his shield. [*Exit Hyperbius*

CHORUS

Full sure am I that the antagonist of Zeus, since he beareth on his buckler the unloved form of the earth-born thing, a semblance loathed of men and of the long-lived gods, will lay low his head before our port.

SCOUT

May it prove even so! But of the fifth I next report, of him appointed to the fifth, the Northern port full opposite the tomb of Amphion, son of Zeus. He grasps a spear, which, in his assurance,

[1] Hermes presided over contests and lots.

[5] πρᾶξιν M, πράξειν m[1]
[6] ⟨δὴ⟩ N (Triclinius).
[7] δαίμοσιν . . . βροτοῖσι· Brunck.
[8] βορρέαις M: Porson.

σέβειν πεποιθὼς ὀμμάτων θ' ὑπέρτερον,
ἢ μὴν λαπάξειν ἄστυ Καδμείων βίᾳ
Διός· τόδ' αὐδᾷ μητρὸς[1] ἐξ ὀρεσκόου
βλάστημα καλλίπρωρον, ἀνδρόπαις ἀνήρ.
στείχει δ' ἴουλος ἄρτι διὰ παρηίδων,
ὥρας φυούσης, ταρφὺς ἀντέλλουσα θρίξ.
ὁ δ' ὠμόν, οὔτι παρθένων ἐπώνυμον,
φρόνημα, γοργὸν δ' ὄμμ' ἔχων, προσίσταται.
οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις·
τὸ γὰρ πόλεως ὄνειδος ἐν χαλκηλάτῳ
σάκει, κυκλωτῷ σώματος προβλήματι,
Σφίγγ' ὠμόσιτον προσμεμηχανημένην
γόμφοις ἐνώμα, λαμπρὸν ἔκκρουστον δέμας,
φέρει δ' ὑφ' αὑτῇ φῶτα Καδμείων ἕνα,
ὡς πλεῖστ' ἐπ' ἀνδρὶ τῷδ' ἰάπτεσθαι βέλη.
ἐλθὼν δ' ἔοικεν οὐ καπηλεύσειν μάχην,
μακρᾶς κελεύθου δ' οὐ καταισχυνεῖν[2] πόρον,
Παρθενοπαῖος Ἀρκάς· ὁ δὲ τοιόσδ' ἀνὴρ
μέτοικος, Ἄργει δ' ἐκτίνων καλὰς τροφάς,
πύργοις ἀπειλεῖ τοῖσδ' ἃ μὴ κραίνοι θεός.

ΕΤΕΟΚΛΗΣ

εἰ γὰρ τύχοιεν ὧν φρονοῦσι πρὸς θεῶν,
αὐτοῖς ἐκείνοις ἀνοσίοις κομπάσμασιν·
ἢ τἂν πανώλεις παγκάκως τ' ὀλοίατο.
ἔστιν δὲ καὶ τῷδ', ὃν λέγεις τὸν Ἀρκάδα,
ἀνὴρ ἄκομπος, χεὶρ δ' ὁρᾷ τὸ δράσιμον,

[1] *ματρὸς* M, *μητρὸς* recc.
[2] *καταισχύνειν* M, *καταισχυνεῖν* m.

he holds in higher honour than a god and as more precious than his eyes; and by it he swears an oath that verily he will lay waste the city of the Cadmeans spite of Zeus himself. So speaks the fair-faced offspring of a mother that dwells among the hills—a warrior, half man, half boy, and along his cheeks the down is but now spreading, youth's earliest crop, the thick upspringing hair. Savage of heart, in no wise suited to his maiden name,[1] and grim of glance, he now advances; nor indeed doth he take his stand at the gate without his vaunt; for on his bronze-wrought buckler, his body's orbed defence, he kept ever swinging to and fro our city's shame, the raw-devouring Sphinx, a burnished and embossed figure, cunningly riveted thereon. A man she bears beneath her, a Cadmean, so that this warrior may be chief target of our missiles. 'Tis like that, once arrived, he will do no petty trading in the fight, nor bring shame upon his long journey's course—Parthenopaeus, of Arcadia. Of such sort is the man, and to make full payment for his goodly nurture unto Argos, wherein he dwelleth as an alien guest, he now utters such threats against our ramparts. May Heaven fulfil them not!

ETEOCLES

Oh! would they might but get from Heaven the things whereof they dream, themselves with all their unhallowed boastings; full surely then in utter ruin and in utter misery would they be destroyed. But against this Arcadian too, of whom thou tellest, we have our man, no braggart he, but his hand marks

[1] Parthenopaeus "maiden-faced." His mother Atalanta dwelt on Mt. Maenalus in Arcadia.

555 Ἄκτωρ ἀδελφὸς τοῦ πάρος λελεγμένου·
ὃς οὐκ ἐάσει γλῶσσαν ἐργμάτων ἄτερ
ἔσω πυλῶν ῥέουσαν ἀλδαίνειν κακά,
οὐδ' εἰσαμεῖψαι θηρὸς ἐχθίστου δάκους
εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος
560 ἢ 'ξωθεν[1] εἴσω τῷ φέροντι μέμψεται,
πυκνοῦ κροτησμοῦ τυγχάνουσ' ὑπὸ πτόλιν.
θεῶν θελόντων τἂν[2] ἀληθεύσαιμ' ἐγώ.

ΧΟΡΟΣ

ἱκνεῖται λόγος διὰ στήθέων, [στρ. γ.
τριχὸς δ' ὀρθίας πλόκαμος ἵσταται,
565 μεγάλα μεγαληγόρων κλυούσᾳ[3]
ἀνοσίων ἀνδρῶν. εἴθε γὰρ
θεοὶ[4] τούσδ' ὀλέσειαν ἐν γᾷ.

ΑΓΓΕΛΟΣ

ἕκτον λέγοιμ' ἂν ἄνδρα σωφρονέστατον,
ἀλκήν τ' ἄριστον μάντιν, Ἀμφιάρεω βίαν·
570 Ὁμολωΐσιν δὲ πρὸς πύλαις τεταγμένος
κακοῖσι βάζει πολλὰ Τυδέως βίαν·
τὸν ἀνδροφόντην, τὸν πόλεως ταράκτορα,
μέγιστον Ἄργει τῶν κακῶν διδάσκαλον,
Ἐρινύος κλητῆρα, πρόσπολον φόνου,
575 κακῶν τ' Ἀδράστῳ τῶνδε βουλευτήριον.
καὶ τὸν σὸν αὖθις προσθροῶν[5] ὁμόσπορον,[6]
ἐξυπτιάζων ὄμμα,[7] Πολυνείκους βίαν,
δίς τ' ἐν τελευτῇ τοὔνομ' ἐνδατούμενος,
καλεῖ. λέγει δὲ τοῦτ' ἔπος διὰ στόμα·

[1] ἔξωθεν: Porson.
[2] δ' ἂν M, ἂν VHQK, τ' ἂν P².
[3] κλύων M, κλύουσ' recc.: Herm.
[4] εἰ θεοὶ (θεῷ M¹) θεοὶ M, εἴθε γὰρ θεοὶ PQLK.

the thing to do,—Actor, brother to him I named before. •He will not suffer words without deeds to pour within his gate and foster mischief, nor will he grant entrance to one who, on his foeman's shield, bears the image of a monstrous and abhorred beast. That beast outside his shield will have reason to reproach him who would bear her within, when she is dealt many a hammering blow beneath the city's walls. If the gods so will, I may indeed prove true prophet! [*Exit Actor*

CHORUS

His words pierce my heart, my hair stands on end as I hear the loud threatenings of these proud-boasting, impious men Oh that the gods would overwhelm them here in our land!

SCOUT

Sixth I will name a warrior passing wise, a seer most valiant in combat, even mighty Amphiaraüs. Posted at the Homoloian port, he assails stalwart Tydeus full oft with bitter names—"murderer, troubler of the State, Argos' chief teacher in the ways of wrong, summoner of the Avenging Curse, minister of bloodshed, counsellor unto Adrastus in his present evil course." Thereafter with uplifted eyes addressing thy own brother, valiant Polynices, he calls him by his name, dwelling twice upon its latter part,[1] and these are the words that passed his

[1] Polynices "much-strife" (*πολὺ νεῖκος*). *ἐνδατούμενος*, literally "separating," *i.e.* dwelling with emphasis on each separate part of the name.

[5] *προσμόραν* M, *πρόσμορον* recc.: Francken.
[6] *ἀδελφεὸν*: *ὁμόσπορον* Francken. [7] *ὄνομα*: Schutz.

" ἦ τοῖον ἔργον καὶ θεοῖσι προσφιλές,
καλόν τ' ἀκοῦσαι καὶ λέγειν μεθυστέροις,
πόλιν πατρῴαν καὶ θεοὺς τοὺς ἐγγενεῖς
πορθεῖν, στράτευμ' ἐπακτὸν ἐμβεβληκότα;
μητρός τε πηγὴν τίς κατασβέσει δίκη;
πατρίς τε[1] γαῖα σῆς ὑπὸ σπουδῆς δορὶ
ἁλοῦσα πῶς σοι ξύμμαχος γενήσεται;
ἔγωγε μὲν δὴ τήνδε πιανῶ χθόνα,
μάντις κεκευθὼς πολεμίας ὑπὸ χθονός.[2]
μαχώμεθ', οὐκ ἄτιμον ἐλπίζω μόρον."
τοιαῦθ' ὁ μάντις ἀσπίδ' εὐκήλως ἔχων[3]
πάγχαλκον ηὔδα· σῆμα δ' οὐκ ἐπῆν κύκλῳ.
οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει,
βαθεῖαν ἄλοκα διὰ φρενὸς καρπούμενος,
ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλεύματα.
τούτῳ σοφούς τε κἀγαθοὺς ἀντηρέτας
πέμπειν ἐπαινῶ. δεινὸς ὃς θεοὺς σέβει

ΕΤΕΟΚΛΗΣ

φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος βροτοῖς[4]
δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.[5]
ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίας κακῆς
κάκιον οὐδέν, καρπὸς οὐ κομιστέος·
ἄτης ἄρουρα θάνατον ἐκκαρπίζεται.
ἢ γὰρ ξυνεισβὰς πλοῖον εὐσεβὴς ἀνὴρ
ναύταισι θερμοῖς καὶ πανουργίᾳ τινὶ
ὤλωλεν ἀνδρῶν σὺν θεοπτύστῳ γένει,

[1] δὲ M most recc., τε AVKPγρ.
[2] ἐπιχθονὸς M, ἐπὶ χθονός most recc., ὑπὸ χθονὸς PV.
[3] εὔκηλον ἔχων M, εὐκυκλον νέμων m: Weil.
[4] βροτοὺς M, βροτοῖς m[1] recc.
[5] δυσεβεστέροις M, σ superscr. m., δυσσεβεστάτοις recc.

lips : " Of a truth such a deed as this is well pleasing unto Heaven, and to thy fame for men in days to come to hear and tell of—that thou dost ravage the city of thy sires and the gods of thine own race by hurling upon them an invading host ? The mother's fount [1]— what righteousness shall drain it dry ? The fatherland—how shall it, through thy ambition vanquished by the sword, join its cause with thine ? As for me, I shall enrich this earth, sepulchred, a seer, beneath a foeman's soil. Let us fight ! I look for no inglorious doom." In this wise spake the seer, holding at rest his buckler all of bronze. Blazon there was none upon its orb— for 'tis his resolve not to seem the bravest, but to be ; and he reaps the harvest of his mind's deep furrowing, whence his sage counsels spring. Against him I would have thee send an antagonist both wise and brave. To be dreaded is he who reveres the gods.

ETEOCLES

Out upon the fortune of mortals that brings together the just man with the unrighteous ! In every issue naught is more evil than evil partnership—the fruit thereof must have no garnering. The field of infatuation yields as its harvest death. It may be that the godly man, embarked together with sailors hotly bent on some piece of villainy, perishes along with the heaven-detested crew ; or,

[1] *μητρὸς πηγή* strictly means "source, which consists in a mother." Having used this expression for "mother, who is the source of life," the poet accommodates the verb to the literal sense of *πηγή* rather than use a verb of slaying which would have suited the personal object.

ἢ ξὺν πολίταις ἀνδράσιν δίκαιος ὢν
ἐχθροξένοις τε καὶ θεῶν ἀμνήμοσιν,
ταὐτοῦ κυρήσας ἐκδίκως ἀγρεύματος,
πληγεὶς θεοῦ μάστιγι παγκοίνῳ ᾽δάμη.
οὕτως δ᾽ ὁ μάντις, υἱὸν Οἰκλέους[1] λέγω,
σώφρων δίκαιος ἀγαθὸς εὐσεβὴς ἀνήρ,
μέγας προφήτης, ἀνοσίοισι συμμιγεὶς
θρασυστόμοισιν ἀνδράσιν βίᾳ φρενῶν,
τείνουσι πομπὴν τὴν μακρὰν πάλιν μολεῖν,
Διὸς θέλοντος ξυγκαθελκυσθήσεται.
δοκῶ μὲν οὖν σφε μηδὲ προσβαλεῖν πύλαις,
οὐχ ὡς ἄθυμος οὐδὲ λήματος κάκῃ,
ἀλλ᾽ οἶδεν ὥς σφε χρὴ τελευτῆσαι μάχῃ,
εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου·
φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια.
ὅμως δ᾽ ἐπ᾽ αὐτῷ φῶτα, Λασθένους βίαν,
ἐχθρόξενον πυλωρὸν ἀντιτάξομεν,
γέροντα τὸν νοῦν, σάρκα δ᾽ ἡβῶσαν φύει,[2]
ποδῶκες ὄμμα, χεῖρα δ᾽ οὐ βραδύνεται
παρ᾽ ἀσπίδος γυμνωθὲν ἁρπάσαι δόρυ.
θεοῦ δὲ δῶρόν ἐστιν εὐτυχεῖν βροτούς.

ΧΟΡΟΣ

κλύοντες θεοὶ δικαίας λιτὰς [ἀντ. γ.
ἁμετέρας[3] τελεῖθ᾽, ὡς πόλις εὐτυχῇ,
δορίπονα κάκ᾽ ἐκτρέποντες ‹ἐς› γᾶς[4]
ἐπιμόλους· πύργων δ᾽ ἔκτοθεν
βαλὼν Ζεύς σφε κάνοι κεραυνῷ.

[1] οἰκλέους M: Porson.
[2] φύσει M, φέρει m[1] many recc.: Wellauer.
[3] ἡμετέρας: Dindorf.
[4] γᾶς ἐπιμόλους M, with εἰς above ἐπι m[1], γᾶς πρὸς ἐπιμόλους recc.: Herm.

in the other case, though just himself, if that he consorts with fellow-citizens who hate all strangers and remember not the gods, he falls, beyond his due, into the selfsame snare and is tamed when smitten by Heaven's impartial lash.

Even so the seer, Oecles' son, a man sagacious, just, brave, and godly, a wise interpreter of Heaven's will—leaguing, against his better reason, with unholy, bold-mouthed men, who proceed in long train upon the road that is far to retrace [1]—shall, by the will of Zeus, be dragged down in ruin along with them.

I have, therefore, no thought that he will even attack the gates : not that he lacks mettle or because he is craven of spirit, but he knows that it is his doom to meet his end in the fray, if there is to be fruitage unto the prophecies of Loxias—and he is wont either to keep silent or to speak what the hour demands. Howbeit, to encounter him, we will oppose a warrior, stalwart Lasthenes, a warder surly unto strangers at the city's doors. Old is he in mind, but his flesh is at its prime, his eye quick to direct his foot, nor does he let his hand tarry for his spear to strike whatever is uncovered by the shield. Yet 'tis Heaven's gift for mortals to succeed. [*Exit Lasthenes*

CHORUS

Hearken, ye gods, to our supplications in a righteous cause, and vouchsafe their fulfilment, even that fortune be with our city, and avert war's horrors from us upon the invaders of our land ! May Zeus smite and slay them with his bolt outside the walls !

[1] The march of the army from distant Argos is compared to a lengthened-out procession.

ΑΓΓΕΛΟΣ

τὸν ἕβδομον δὴ τόνδ' ἐφ' ἑβδόμαις πύλαις
λέξω, τὸν αὐτοῦ σοῦ κασίγνητον, πόλει
οἵας[1] ἀρᾶται καὶ κατεύχεται τύχας·
πύργοις ἐπεμβὰς κἀπικηρυχθεὶς χθονί,
ἀλώσιμον παιᾶν' ἐπεξιακχάσας,
σοὶ ξυμφέρεσθαι καὶ κτανὼν θανεῖν πέλας,
ἢ ζῶντ' ἀτιμαστῆρα τὼς[2] ἀνδρηλάτην
φυγῇ τὸν αὐτὸν τόνδε τείσασθαι[3] τρόπον.
τοιαῦτ' ἀυτεῖ καὶ θεοὺς γενεθλίους
καλεῖ πατρῴας γῆς ἐποπτῆρας λιτῶν
τῶν ὧν γενέσθαι πάγχυ Πολυνείκους βία.
ἔχει δὲ καινοπηγὲς εὔκυκλον σάκος
διπλοῦν τε σῆμα προσμεμηχανημένον.
χρυσήλατον γὰρ ἄνδρα τευχηστὴν ἰδεῖν
ἄγει γυνή τις σωφρόνως ἡγουμένη.
Δίκη δ' ἄρ' εἶναί φησιν, ὡς τὰ γράμματα
λέγει[4] " κατάξω δ' ἄνδρα τόνδε καὶ πόλιν
ἕξει πατρῴων δωμάτων τ' ἐπιστροφάς."
τοιαῦτ' ἐκείνων ἐστὶ τἀξευρήματα.
[σὺ δ' αὐτὸς ἤδη γνῶθι τίνα πέμπειν δοκεῖ·][5]
ὡς οὔποτ' ἀνδρὶ τῷδε κηρυκευμάτων
μέμψῃ, σὺ δ' αὐτὸς γνῶθι ναυκληρεῖν πόλιν.

ΕΤΕΟΚΛΗΣ

ὦ θεομανές τε καὶ θεῶν μέγα στύγος,
ὦ πανδάκρυτον ἀμὸν Οἰδίπου γένος·
ὤμοι, πατρὸς δὴ νῦν ἀραὶ τελεσφόροι.

[1] οἷα γ' M, οἵας γ' m^1, οἵας K^1N.
[2] τῶς M, τὼς m^1.
[3] τίσασθαι: Wilam.
[4] λέξει M, λέγει recc.
[5] [] Halm.

SCOUT

Last I must report of him at the seventh gate,[1] the seventh champion, thine own brother, and what fate he imprecates and invokes upon the city. He prays that, his foot set upon her walls, proclaimed as conqueror in the land, after raising a wild shout of triumph at its overthrow, he then may close with thee, and if he slay thee, perish at thy side, or, if thou escapest with thy life, that he may requite thee in the self-same wise with exile even as thou didst thus dishonour him with banishment. Such menaces he shouts forth, and he calls upon the gods of his race and fatherland to have regard unto his prayers—a violent Polynices in very sooth. A buckler he bears, well-rounded and newly-wrought, with a twofold blazon cunningly fixed thereon; for a being in woman's form, advancing with modest mien, conducts a warrior in armed guise, fashioned in beaten gold. Justice, it seemeth, she declares herself, as the legend runs: "And I will bring back unto his home this man and he shall have a country, and shall range in his father's halls."

Such is the nature of the devices of their champions. [Do thou forthwith determine for thyself whom thou must send.] Thou shalt find no fault with me for my report; but it is thy part alone to judge how thou must steer the ship of State. [*Exit*

ETEOCLES

O maddened of Heaven and by Heaven deeply loathed, O steeped in tears, our house of Oedipus! Woe is me! now indeed our father's curses bear

[1] The ominous "seventh" is substituted for "the Highest" (Ὕψισται).

ἀλλ' οὔτε κλαίειν οὔτ' ὀδύρεσθαι πρέπει,
μὴ καὶ τεκνωθῇ δυσφορώτερος γόος.
ἐπωνύμῳ δὲ κάρτα, Πολυνείκει[1] λέγω,
τάχ' εἰσόμεσθα τοὐπίσημ' ὅποι τελεῖ,
εἴ νιν κατάξει χρυσότευκτα γράμματα
ἐπ' ἀσπίδος φλύοντα σὺν[2] φοίτῳ φρενῶν.
εἰ δ' ἡ Διὸς παῖς παρθένος Δίκη παρῆν
ἔργοις ἐκείνου καὶ φρεσίν, τάχ' ἂν τόδ' ἦν·
ἀλλ' οὔτε νιν φυγόντα μητρόθεν σκότον,
οὔτ' ἐν τροφαῖσιν, οὔτ' ἐφηβήσαντά πω
οὔτ' ἐν γενείου ξυλλογῇ τριχώματος,
Δίκη προσεῖδε[3] καὶ κατηξιώσατο·
οὐδ'[4] ἐν πατρῴας μὴν χθονὸς κακουχίᾳ
οἶμαί νιν αὐτῷ νῦν παραστατεῖν πέλας.
ἢ δῆτ'[5] ἂν εἴη πανδίκως ψευδώνυμος
Δίκη, ξυνοῦσα φωτὶ παντόλμῳ φρένας.
τούτοις πεποιθὼς εἶμι καὶ ξυστήσομαι
αὐτός· τίς ἄλλος μᾶλλον ἐνδικώτερος;
ἄρχοντί τ' ἄρχων καὶ κασιγνήτῳ κάσις,
ἐχθρὸς σὺν ἐχθρῷ στήσομαι. φέρ' ὡς τάχος
κνημῖδας, αἰχμῆς καὶ πέτρων[6] προβλήματα.

ΧΟΡΟΣ

μή, φίλτατ' ἀνδρῶν, Οἰδίπου τέκος, γένῃ
ὀργὴν ὁμοῖος τῷ κάκιστ' αὐδωμένῳ·
ἀλλ' ἄνδρας Ἀργείοισι Καδμείους ἅλις
ἐς χεῖρας[7] ἐλθεῖν· αἷμα γὰρ καθάρσιον.
ἀνδροῖν δ' ὁμαίμοιν θάνατος ὧδ' αὐτοκτόνος,[8]
οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος.

[1] πολυνεικει with final ει in erasure, -νεικη recc.
[2] συμ M, σὺν recc. [3] προσειπε: B. Martin from schol.
[4] οὔτ' M many recc., οὐδ' recc.

their fruit in deeds.—But it beseems me not either to weep or wail, lest a grief harder yet to bear be brought to birth. As for him so fitly named—this Polynices—we shall know anon to what end his blazonry will come; whether gold-wrought letters babbling upon his shield, along with witlessness of soul, shall bring him home. Had Justice, the virgin daughter of Zeus, attended his actions and his thoughts, this might perchance have been. But as it is, neither when he fled the darkness of his mother's womb, nor in his nurture, nor ever when he grew to youthful manhood, nor when the hair was gathering on his chin, did Justice accost him and claim him as her own. Nor yet again do I think that now, when he does outrage to his father-land, doth she stand by his side, his champion. Aye, verily, Justice were all justly false in name were she to consort with one all-daring in his purpose. In this I put my confidence and will go forth and face him—I myself. Who else hath a claim more just? Chieftain against chieftain, brother against brother, foe against foe, I will take my stand. Quick, my greaves to fend off spear and stone!

CHORUS

Ah no, dearest of men, thou son of Oedipus, show not thyself like in temper unto him who utters such dire words. Nay, 'tis enough for Cadmeans to come to close grapple with Argives; for of that blood there is expiation. But death dealt one to other by two of one blood—of *that* pollution there is no growing old.

[5] ἥδητ' M: Wecklein. [6] πέτρων changed to πετρῶν M.
[7] χέρας M, χεῖρας recc. [8] αὐτόκτονος M, αὐτοκτόνος m[1].

ΕΤΕΟΚΛΗΣ

εἴπερ κακὸν φέροι τις, αἰσχύνης ἄτερ
ἔστω· μόνον γὰρ κέρδος ἐν τεθνηκόσι·
κακῶν δὲ κᾀσχρῶν οὔτιν' εὐκλείαν ἐρεῖς.

ΧΟΡΟΣ

τί μέμονας,[1] τέκνον; μή τί σε[2] θυμοπλη- [στρ. α.
θὴς δορίμαργος[3] ἄτα φερέτω· κακοῦ δ'
ἔκβαλ'[4] ἔρωτος ἀρχάν.

ΕΤΕΟΚΛΗΣ

ἐπεὶ τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεός,
ἴτω κατ' οὖρον κῦμα Κωκυτοῦ λαχὸν
Φοίβῳ στυγηθὲν πᾶν τὸ Λαΐου γένος.

ΧΟΡΟΣ

ὠμοδακὴς σ' ἄγαν ἵμερος ἐξοτρύ- [ἀντ. α.
νει πικρόκαρπον ἀνδροκτασίαν[5] τελεῖν
αἵματος οὐ θεμιστοῦ.

ΕΤΕΟΚΛΗΣ

φίλου γὰρ ἐχθρά[6] μοι πατρὸς τάλαιν'[7] ἀρὰ
ξηροῖς ἀκλαύτοις ὄμμασιν προσιζάνει,
λέγουσα κέρδος πρότερον ὑστέρου μόρου.

ΧΟΡΟΣ

ἀλλὰ σὺ μὴ 'ποτρύνου· κακὸς οὐ κεκλή- [στρ. β.
σῃ βίον εὖ κυρήσας· μελάναιγις [δ'] οὐκ[8]

[1] μέμονας M, η over ο m[1]. [2] μήτις: Aldina.
[3] δορὶ μάργος M, δορίμαργος recc. [4] ἔκβαλ' M, ἔκβαλλ' m[1].
[5] ἀνδροηλασίαν M, ἀνδροκτασίαν m[1].
[6] αἰσχρὰ M, ἐχθρὰ recc.

ETEOCLES

If indeed man should suffer ill, let it be clear of dishonour; for that counts as the sole gain when men are dead. But of ill coupled with dishonour thou canst not say aught that's good.

CHORUS

For what art thou so eager, child? Let not mad lust for battle fill thy soul and carry thee away. Cast from thee the evil passion at its birth.

ETEOCLES

Since Heaven so urgently presses on the event, let all the race of Laius, that hath incurred Phoebus' hate, drift adown the wind, apportioned to Cocytus' wave!

CHORUS

Too savage a passion impels thee to a rite of slaughter of unlawful blood; and bitter is the fruit thereof.

ETEOCLES

Aye, for mine own father's ruinous and hateful curse haunts my dry eyes that cannot weep and tells me first of gain and then of death.[1]

CHORUS

Nay, resist its impulse. A craven's name thou shalt not bear if thou hast prospered well in life.

[1] Literally "gain coming before death that comes later." The curse whispers "slay him, then be slain thyself."

[7] τελεῖ M, τελεία m[1], τελεῖ' recc.: Wordsworth.
[8] δ' οὐκ: οὐκ Arnaldus.

εἶσι δόμων Ἐρινύς, ὅταν ἐκ χερῶν
θεοὶ θυσίαν δέχωνται;[1]

ΕΤΕΟΚΛΗΣ

θεοῖς μὲν ἤδη πως παρημελήμεθα,
χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται·
τί οὖν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον;

ΧΟΡΟΣ

νῦν ὅτε σοι παρέστακεν· ἐπεὶ δαίμων [ἀντ. β.
λήματος ἐν τροπαίᾳ χρονίᾳ[2] μεταλ-
λακτὸς ἴσως ἂν ἔλθοι θελεμωτέρῳ[3]
πνεύματι· νῦν δ' ἔτι ζεῖ.

ΕΤΕΟΚΛΗΣ

ἐξέζεσεν[4] γὰρ Οἰδίπου κατεύγματα·
ἄγαν δ' ἀληθεῖς ἐνυπνίων φαντασμάτων
ὄψεις, πατρῴων χρημάτων δατήριοι[5]

ΧΟΡΟΣ

πιθοῦ[6] γυναιξί, καίπερ οὐ στέργων ὅμως.

ΕΤΕΟΚΛΗΣ

λέγοιτ' ἂν ὢν ἄνη τις·[7] οὐδὲ χρὴ μακράν.

ΧΟΡΟΣ

μὴ 'λθῃς ὁδοὺς σὺ τάσδ' ἐφ' ἑβδόμαις πύλαις.

ΕΤΕΟΚΛΗΣ

τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ.

[1] The mark of interrogation is due to Tucker.
[2] ἀντροπαῖα χρονία M, ἀντροπαία χρόνια m: Aldina.
[3] θαλωτέρῳ M, θαλερωτέρῳ m[1] recc.: Conington.
[4] ἐξέζεσαν M, ἐξέζεσεν recc.

Will not the sable-palled Avenging Spirit quit the house, when the gods receive oblation at thy hands ?

ETEOCLES

The gods, it seems, have long since ceased their care of us. The service they value at our hands is that we perish. Why then should we longer fawn upon the doom of death ?

CHORUS

Now, when it stands close at hand. For the Evil Spirit shifting its mood perchance may veer, albeit late, and come with gentler breath. But as yet it rages in fury.

ETEOCLES

Aye, made to rage in fury by the curse of Oedipus. All too true the phantoms of my nightly dreams portending division of our father's heritage !

CHORUS

Be ruled by women although thou likest it not.

ETEOCLES

Say aught that's possible ; nor need ye speak at length.

CHORUS

Go *thou* not forth on this mission to defend the seventh gate !

ETEOCLES

Thy words, I tell thee, shall not blunt my sharpened purpose.

[5] δοτήρι[ω] (ο made from ω) M, δοτήριοι m.
[6] πείθου : Blomfield. [7] τίς M, τις m[1].

ΧΟΡΟΣ

νίκην γε μέντοι καὶ κακὴν τιμᾷ θεός.

ΕΤΕΟΚΛΗΣ

οὐκ ἄνδρ' ὁπλίτην τοῦτο χρὴ στέργειν ἔπος.

ΧΟΡΟΣ

ἀλλ' αὐτάδελφον αἷμα δρέψασθαι θέλεις;

ΕΤΕΟΚΛΗΣ

θεῶν διδόντων οὐκ ἂν ἐκφύγοις κακά.

ΧΟΡΟΣ

720 *πέφρικα τὰν ὠλεσίοικον* [στρ. α.
θεόν, οὐ θεοῖς ὁμοίαν,
παναλαθῆ[1] *κακόμαντιν*
πατρὸς εὐκταίαν Ἐρινὺν
τελέσαι τὰς περιθύμους
725 *κατάρας Οἰδιπόδα βλαψίφρονος·*[2]
παιδολέτωρ δ' ἔρις ἄδ'[3] *ὀτρύνει.*

ξένος δὲ κλήρους[4] *ἐπινωμᾷ,* [ἀντ. α.
Χάλυβος Σκυθᾶν[5] *ἄποικος,*
κτεάνων χρηματοδαίτας
730 *πικρός, ὠμόφρων σίδαρος,*
χθόνα ναίειν διαπήλας,
ὁπόσαν καὶ φθιμένοισιν κατέχειν,
τῶν μεγάλων πεδίων ἀμοίρους.

ἐπεὶ δ' ἂν[6] *αὐτοκτόνως*[7] [στρ. β.
735 *αὐτοδάικτοι θάνωσι,*

[1] παναληθῆ M : Dindorf.

CHORUS

Aye, yet victory, though inglorious, is held in honour by the gods.

ETEOCLES

No soldier may brook an utterance like that.

CHORUS

What! Wilt thou make harvest of thine own brother's blood ?

ETEOCLES

From heaven-sent ills there's no escape. [*Exit*

CHORUS

I shudder in terror at the power divine, unlike all other gods, that bringeth desolation upon homes, that forebodeth woe unerringly, the Avenging Spirit invoked by a father's prayer. I shudder at its working fulfilment of the imprecation uttered in excess of wrath by Oedipus distraught. This strife, deadly to his sons, stirreth it to work.

A stranger it is that apportioneth their inheritance, the Chalyb that hath come, a settler here, from Scythia, a ruthless distributer of wealth, even savage-hearted steel that hath allotted them as land wherein to dwell even so much as may be theirs to hold in death—disportioned of these wide demesnes.

But when they shall have perished, slain by

[2] *βλαψίφρονος οἰδιπόδα* : N (Triclinius).
[3] *ἔρις δ'* M, *ἔρις ἄδ'* m^1.
[4] *κλήρους* M^1 (?), *κλήροις* M^2 recc.
[5] *σκυθῶν* : Dindorf. [6] *ἐπεὶ δ' ἂν* M, *ἐπειδὰν* recc.
[7] *αὐτοκτόνωσιν* M, *αὐτοκτόνως* recc.

καὶ γαῖα[1] κόνις πίῃ
μελαμπαγὲς αἷμα φοίνιον,
τίς ἂν καθαρμοὺς[2] πόροι,
τίς ἄν σφε λούσειεν; ὦ
πόνοι δόμων νέοι παλαι-
οῖσι συμμιγεῖς κακοῖς.

παλαιγενῆ γὰρ λέγω [ἀντ. β.
παρβασίαν[3] ὠκύποινον·
αἰῶνα δ' ἐς τρίτον μένει·
Ἀπόλλωνος εὖτε Λάιος
βίᾳ,[4] τρὶς εἰπόντος ἐν
μεσομφάλοις Πυθικοῖς
χρηστηρίοις θνᾴσκοντα[5] γέν-
νας ἄτερ σῴζειν πόλιν,

κρατηθεὶς δ' ἐκ φίλων ἀβουλιᾶν[6] [στρ. γ.
ἐγείνατο[7] μὲν μόρον αὑτῷ,
πατροκτόνον Οἰδιπόδαν,
ὅστε ματρὸς ἁγνὰν
σπείρας ἄρουραν, ἵν' ἐτράφη,
ῥίζαν αἱματόεσσαν
ἔτλα·[8] παράνοια[9] συνᾶγε
νυμφίους φρενώλεις.[10]

κακῶν δ' ὥσπερ θάλασσα κῦμ' ἄγει· [ἀντ. γ.
τὸ μὲν πίτνον, ἄλλο δ' ἀείρει
τρίχαλον, ὃ καὶ περὶ πρύμ-
ναν πόλεως καχλάζει.
μεταξὺ δ' ἀλκὰ δι' ὀλίγου
τείνει, πύργος ἐν εὔρει.
δέδοικα δὲ σὺν[11] βασιλεῦσι
μὴ πόλις δαμασθῇ.

kindred hands in mutual slaughter, and the dust of earth hath drunk their black and clotted gore, who can provide wherewith to purify? Who can wash away their stain? O house of misery, wherein new woes are blent with woes of old!

Aye, of ancient time is the transgression I recount, and swift its retribution: yet unto the third generation it abideth; ever since Laïus—in defiance of Apollo's hest, albeit He thrice declared at Pytho, earth's central shrine, that he must die without offspring would he save his realm—

Ever since he, overborne by the perverse counselling of his nature, begat doom unto himself, even Oedipus, the son who slew his sire; the same who sowed his seed in a hallowed field, his mother's womb, where he was nurtured to life,—and he came to endure a growth of blood. Madness it was that linked the infatuate pair.

And now a sea of troubles, as it were, driveth on its billows; as one wave sinks, another, of triple crest, it reareth aloft, even that which now seethes about the ship of State. Narrow the space that stretches between as a defence—no wider than a wall. I am fearful lest, with our princes, our city be o'erthrown.

[1] *χθονία*: *γαία* Herm.
[2] *κάθαρ*** M, *κάθαρμα* m, *ὀν* over *μα* m[1], *καθαρμοὺς* recc.
[3] *παραβασίαν* M, *παραιβασίαν* recc.: Porson.
[4] *βία* M, *βίᾳ* m.
[5] *θνάσκοντα* M, *θνήσκοντα* m most mss.: Kirchhoff.
[6] *ἀβουλίαν* M, *ἀβουλίᾳ* or *-αις* recc.: Dindorf.
[7] *γείνατο* M, *ἐγείνατο* LRN. [8] *ἔτλη* M, *ἔτλα* m.
[9] *παρὰνοίαι* with final *ι* added M, *παράνοια?* m.
[10] *φρενώλης* M, *φρενώλεις* m recc.
[11] *συμ* M, *σὺν* recc.

τελειᾶν[1] γὰρ παλαιφάτων ἀρᾶν[2] [στρ. δ
βαρεῖαι καταλλαγαί· τὰ δ' ὁλοὰ
πελόμεν'[3] οὐ παρέρχεται.
πρόπρυμνα δ' ἐκβολὰν[4] φέρει
ἀνδρῶν ἀλφηστᾶν
ὄλβος ἄγαν παχυνθείς.

τίν' ἀνδρῶν γὰρ τοσόνδ' ἐθαύμασαν [ἀντ. δ.
θεοὶ καὶ ξυνέστιοι πόλεος ὅ[5]
πολύβατός[6] τ' ἀγὼν[7] βροτῶν,
ὅσον τότ' Οἰδίπουν τίον,
τὰν ἁρπαξάνδραν[8]
κῆρ' ἀφελόντα χώρας;

ἐπεὶ δ' ἀρτίφρων [στρ. ε.
ἐγένετο μέλεος ἀθλίων
γάμων, ἐπ' ἄλγει δυσφορῶν
μαινομένᾳ κραδίᾳ[9]
δίδυμα κάκ' ἐτέλεσεν·
πατροφόνῳ χερὶ τῶν
†κρεισσοτέκνων[10] ὀμμάτων[11] ἐπλάγχθη·

τέκνοις δ' ἀγρίας[12] [ἀντ. ε.
ἐφῆκεν ἐπικότους τροφᾶς,[13]
αἰαῖ, πικρογλώσσους ἀράς,
καί σφε σιδαρονόμῳ
διὰ χερί[14] ποτε λαχεῖν
κτήματα· νῦν δὲ τρέω
μὴ τελέσῃ καμψίπους Ἐρινύς,

ΑΓΓΕΛΟΣ

θαρσεῖτε, παῖδες μητέρων τεθραμμέναι.

For heavy is the settlement of curses uttered long ago when they come to their fulfilment; and the fatal account, once it is there, passeth not away. The wealth of gainful men, when grown too gross, is heaved overboard from the bottom of the hold.

For who of men was ever so admired of gods and of those that share with them the city's hearth, the thronged gathering of men, as Oedipus was honoured that day when he freed the land of that deadly pest whose prey was man?

But when, to his misery, he came to know aright his ill-starred bridal, sore grieving at his pain, with frenzied heart he worked a twofold ill: with the hand that had slain his sire he reft him of his eyes, dearer to him than his own children.

And against his sons, because of their cruel tendance, he launched malisons of wrath (ah me! malisons of bitter tongue)—even that they with sword in hand should in time to come divide his substance. But now I tremble lest the Spirit of Vengeance with hurrying pace may work their accomplishment. [*Enter Messenger*

MESSENGER

Be of good cheer, mother-bred children that ye

[1] τέλειπ M, α in erasure and αι or οι over α m[1]: Dindorf.
[2] ἀραί: Bothe. [3] πελόμεν' M, τελόμεν' m[1].
[4] ἐκβολῶν M, ἐκβολὰν m[1]. [5] πόλεως: πόλεος ὁ Dindorf.
[6] πολύβοτός: Blomfield from schol. M
[7] αἰὼν: Weil. [8] ἀνσπαξάνδραν: Herm.
[9] καρδίᾳ MSS. except N (κραδίᾳ).
[10] κρείσσω τέκνων M, κρεισσοτέκνων m.
[11] δ' ἀπ' ὀμμάτων M most MSS., ὀμμάτων N.
[12] ἀραίας: Francken. [13] τροφὰς M, τροφᾶς P marg.
[14] διαχειρίαι: Porson.

πόλις πέφευγεν ἥδε δούλιον[1] ζυγόν·
πέπτωκεν[2] ἀνδρῶν ὀβρίμων κομπάσματα·
πόλις δ' ἐν εὐδίᾳ τε καὶ κλυδωνίου
πολλαῖσι πληγαῖς ἄντλον οὐκ ἐδέξατο.
στέγει δὲ πύργος, καὶ πύλας φερεγγύοις
ἐφραξάμεσθα[3] μονομάχοισι προστάταις·
καλῶς[4] ἔχει τὰ πλεῖστ', ἐν ἓξ πυλώμασι·
τὰς δ' ἑβδόμας ὁ σεμνὸς ἑβδομαγέτης
ἄναξ Ἀπόλλων εἵλετ', Οἰδίπου γένει
κραίνων παλαιὰς Λαΐου δυσβουλίας.

ΧΟΡΟΣ

τί δ' ἔστι πρᾶγμα νεόκοτον πόλει πλέον;

ΑΓΓΕΛΟΣ

πόλις σέσωσται· βασιλέες[5] δ' ὁμόσποροι—

ΧΟΡΟΣ

[6]τίνες; τί δ' εἶπας; παραφρονῶ φόβῳ λόγου.

ΑΓΓΕΛΟΣ

φρονοῦσα νῦν ἄκουσον· Οἰδίπου τόκοι[7]—

ΧΟΡΟΣ

οἲ 'γὼ[8] τάλαινα, μάντις εἰμὶ τῶν κακῶν.

ΑΓΓΕΛΟΣ

οὐδ' ἀμφιλέκτως μὴν κατεσποδημένοι—

[1] δούλειον M, δούλιον H. [2] πέπτωκεν δ' M, πέπτωκεν recc.
[3] ἐφραξάμεθα M, -μεσθα recc. [4] καλῶς M, δ' superscr. m[1].
[5] βασιλέως M, -εῖς superscr. m[1], βασιλέες recc.
[6] Transposed from after 810: Weil.
[7] τόκος M, γένος superscr. m: Heimsoeth.
[8] οἲ ἐγὼ: Canter.

are. Our city has escaped the yoke of servitude; the boasts of the mighty men have fallen to the ground. The ship of State is in smooth waters and for all the sore buffeting of the surging billows hath shipped no sea. Her walls are proof, and we have bulwarked her ports with champions who in single-handed fight have redeemed their pledge. In the main, all goes well—at six portals; but the seventh, the august Commander of Sevens,[1] lord Apollo, took unto himself, fulfilling upon the house of Oedipus the follies wrought by Laius in days of old.

CHORUS

What fresh event is there further to afflict the city?

MESSENGER

The city, it is safe! But the twin-born princes—

CHORUS

Who? What is't thou meanest? My wits are distraught from dread of what thou hast to tell.

MESSENGER

Keep now thy wits and listen. The sons of Oedipus—

CHORUS

Ah, unhappy that I am! I am a prophetess of ill.

MESSENGER

In truth, past all questioning, smitten to the dust—

[1] An obscure designation of Apollo, often referred to the tradition that he was born on the seventh day. The adjective looks like a military title, but divisions of seven are unknown.

ΧΟΡΟΣ

ἐκεῖθι κεῖσθον[1]; βαρέα δ' οὖν ὅμως φράσον.

ΑΓΓΕΛΟΣ

805 [2]ἄνδρες[3] τεθνᾶσιν ἐκ χερῶν[4] αὐτοκτόνων.[5]

ΧΟΡΟΣ

οὕτως ἀδελφαῖς χερσὶν ἠναίρονθ' ἅμα[6];

ΑΓΓΕΛΟΣ

οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἄγαν.[7]
αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος.
τοιαῦτα χαίρειν καὶ δακρύεσθαι πάρα·
πόλιν μὲν εὖ πράσσουσαν, οἱ δ' ἐπιστάται,
διττὼ στρατηγώ, διέλαχον σφυρηλάτῳ
Σκύθῃ σιδήρῳ κτημάτων παμπησίαν.
ἔξουσι δ' ἣν λάβωσιν ἐν ταφῇ χθονός,
πατρὸς κατ' εὐχὰς δυσπότμως[8] φορούμενοι.
[9][πόλις σέσωσται· βασιλέοιν[10] δ' ὁμοσπόροιν
πέπωκεν αἷμα γαῖ'[11] ὑπ' ἀλλήλων φόνῳ.]

ΧΟΡΟΣ

ὦ μεγάλε Ζεῦ καὶ πολιοῦχοι[12]
δαίμονες, οἳ δὴ Κάδμου πύργους
τούσδε ῥύεσθε,[13]
πότερον χαίρω κἀπολολύξω

[1] *κεῖσθον* M, *ηλ* superscr. m, *κῆλθον* other mss.
[2] Transposed from after 804: Weil.
[3] *ἄνδρες*: Porson. [4] *χειρῶν* M, *χερῶν* recc.
[5] *αὐτομάτων* M, *κτονων* superscr. (m?).
[6] *ἄγαν*: *ἅμα* Nauck. [7] *ἅμα*: *ἄγαν* Nauck.
[8] *δυσπότμους*: Headlam. [9] [] Butler.

CHORUS

Do they lie yonder? Dread though thy tidings be, yet speak out plainly.

MESSENGER

Dead are the men, by hands that slew their own.

CHORUS

Were they slain together by hands thus close akin?[1]

MESSENGER

Thus all too equal was their destiny to them both. Of itself alone, in very truth, it maketh an end of the ill-starred race. Cause have we here for joy and tears—joy, for our city's favouring fortune; whereas the leaders, the commanders twain, have portioned out the fulness of their wealth with hammered steel of Scythia; and they shall possess whatever part of land they shall receive in sepulture, swept by their ill-starred destiny adown the blast of their father's curse. [Saved is the city; but the twin-born princes—earth hath drunk their blood, shed in slaughter each by the other's hand.] [*Exit*

CHORUS

O mighty Zeus and powers divine that guard our city, ye who in very deed protect these walls of Cadmus! Am I to rejoice and raise a shout of

[1] *i.e.* both by birth and in cruelty.

[10] *βασιλείοιν* M recc., *βασιλέοιν* recc.
[11] *γᾶν* M, *γαῖ* m[1]. [12] *πολισ(σ)οῦχοι*: Pauw.
[13] *ῥύεσθε* M[2] (changed from *ῥύεσθαι* M[1]) recc.

πόλεως ἀσινεῖ †σωτῆρι[1] . .,
ἢ τοὺς μογεροὺς καὶ δυσδαίμονας
ἀτέκνους κλαύσω πολεμάρχους;
οἳ δῆτ' ὀρθῶς κατ' ἐπωνυμίαν
καὶ πολυνεικεῖς
ὤλοντ' ἀσεβεῖ[2] διανοίᾳ.

ὦ μέλαινα καὶ τελεία [στρ. α
γένεος Οἰδίπου τ' ἀρά,
κακόν με καρδίαν[3] τι περιπίτνει κρύος.
ἔτευξα τύμβῳ μέλος
Θυιὰς αἱματοσταγεῖς
νεκροὺς κλύουσα δυσμόρως[4]
θανόντας· ἦ δύσορνις ἄ-
δε ξυναυλία δορός.

ἐξέπραξεν, οὐδ' ἀπεῖπεν [ἀντ. α
πατρόθεν εὐκταία φάτις·
βουλαὶ δ' ἄπιστοι Λαίου διήρκεσαν.
μέριμνα δ' ἀμφὶ πτόλιν·
θέσφατ' οὐκ ἀμβλύνεται.
ἰὼ πολύστονοι, τόδ' εἰρ-
γάσασθ' ἄπιστον· ἦλθε δ' αἰ-
ακτὰ πήματ' οὐ λόγῳ.

τάδ' αὐτόδηλα, προῦπτος[5] ἀγγέλου λόγος·
διπλαῖ μέριμναι,[6] †διδυμάνορα[7]

[1] σωτῆρι M, σωτηρίᾳ rec.
[2] ἀσεβῆ corrected to ἀσεβεῖ M.
[3] καρδίᾳ M, καρδίαν Cant. 1, 2.
[4] δυσφόρως M, δυσμόρως schol., rec.
[5] πρ*τος M, οὖπ in erasure m[1].
[6] διπλαῖν μερίμναιν M, διπλαῖ μέριμναι m rec.

triumph that no scathe hath befallen the safety of the city, or am I to bewail our warrior chiefs, hapless, ill-starred, and childless? All too true to their name, and "men of much strife" indeed, have they perished through their impious intent.

O black curse inherent in the race, the curse of Oedipus, that hath now worked its full completion! A chill of anguish falls upon my heart. 'Tis for a tomb I frame my song, inspired by frenzy when I hear of their death by an evil doom and of their corpses bedabbled in blood. Mournful, indeed, is this Song of the Spear.[1]

It hath worked out its end nor hath it wearied —the sentence imprecated by their sire against his sons. Laïus' resolve, made in disobedience, hath held its course; and I am anxious for our city— the warnings of Heaven lose not their edge.

[*The funeral procession with the bodies of the brothers comes into view*

O fraught with sorrows! Ye have wrought in this a deed passing all belief. Woes meet for groans have come in very truth.

Yon spectacle hath no need of interpreter: that whereof the messenger made report is here before our very eyes. Twofold our distress—disasters two-

[1] This passage has also been taken to deprecate as inauspicious the previous ode (720 ff.) because it was sung during the combat of the brothers: "'Twas for a tomb I framed my song when, inspired by frenzy, I heard (prophetically) . . . Ill-omened, indeed, the contest of the spear to such an accompaniment."

[7] διδύμ' M, δίδυμ' m, ἀνορέα M recc., διδυμάνορα, διδυμανόρεα recc.

κάκ' αὐτοφόνα, δίμοιρα τέ-
λεια τάδε[1] πάθη. τί φῶ;
τί δ' ἄλλο γ' ἢ πόνοι πόνων
δόμων ἐφέστιοι;
ἀλλὰ γόων,[2] ὦ φίλαι, κατ' οὖρον
ἐρέσσετ' ἀμφὶ κρατὶ πόμπιμον χεροῖν
πίτυλον, ὃς αἰὲν δι' Ἀχέροντ' ἀμείβεται
τὰν ἄστολον[3] μελάγκροκον [ναύστολον][4] θεωρίδα,
τὰν ἀστιβῆ πόλλωνι, τὰν ἀνάλιον
πάνδοκον εἰς ἀφανῆ τε χέρσον.

ἀλλὰ γὰρ ἤκουσ' αἴδ' ἐπὶ πρᾶγος
πικρὸν Ἀντιγόνη τ' ἠδ' Ἰσμήνη,
θρῆνον ἀδελφοῖν· οὐκ ἀμφιβόλως
οἶμαί σφ' ἐρατῶν ἐκ βαθυκόλπων
στηθέων ἧσειν ἄλγος ἐπάξιον.
ἡμᾶς δὲ δίκη πρότερον φήμης
τὸν δυσκέλαδόν θ' ὕμνον Ἐρινύος
ἰαχεῖν Ἄιδα τ'
ἐχθρὸν[5] παιᾶν' ἐπιμέλπειν.

ἰώ, δυσαδελφόταται πασῶν ὁπόσαι
στρόφον ἐσθῆσιν περιβάλλονται,
κλαίω, στένομαι, καὶ δόλος οὐδεὶς
μὴ 'κ φρενὸς ὀρθῶς με λιγαίνειν.

[6]ἰὼ ἰὼ δύσφρονες, [στρ. α.
φίλων ἄπιστοι καὶ κακῶν ἀτρύμονες,

[1] τὰ M, τάδε recc.
[2] γόον M, γόων recc.
[3] ἄστονον M, ἄστολον recc.
[4] [ναύστολον] Stanley.
[5] ἐχθρῶν M, ἐχθρὸν m[1].
[6] The distribution of the parts to 957 is uncertain. The ascriptions in the mss. to chorus and semichorus, Antigone and Ismene, are inconsistent and rest on slight or on no ancient tradition.

fold of warriors slain each by the other's hand, these woes of double doom now come to fulfilment. Ah, what words have I wherewith to name them? What else indeed save sorrows born of sorrows that haunt the hearth?

But come, my friends, adown the wind of your sighs, ply with your hands about your heads the speeding stroke,[1] which alway over Acheron wins passage for the dark and sable-sailed mission-ship unto the shore whereon Apollo sets not foot nor sunlight falls, unto the shore invisible, the bourne of all.

But soft! Here come Antigone and Ismene for their sad office—to chant the dirge over their brothers twain. Not in insincerity of grief, methinks, will they pour forth their sorrow in fitting strain from their fair, deep-bosomed breasts. But it is meet for us, ere their voice be heard, to raise the dismal chant of the Avenging Spirit and to sing thereto the hateful triumph-song of Death.

Ah, sisters most unhappy in your brethren of all women who clasp their girdle about their robes! I weep, I moan, my shrill strains come from my very heart in all unfeignedness.

Alas, alas, ye misguided ones, whom friends could not persuade, nor misfortune tire, who to your

[1] As the souls of the brothers are now being conveyed across Acheron in Charon's boat, the Chorus in imagination aid their passage by the ritual of mourning. Their song of lamentation stands for the wind, the beating of their heads by their hands are the strokes of the oars. Contrasted with the grim vessel that transports all spirits to the sunless land of Hades is the ship that goes to the festival at Delos, the "clearly-seen" island, the land of Apollo, god of light and health.

δόμους πατρῴους[1] ἑλόν-
τες μέλεοι σὺν αἰχμᾷ.[2]

μέλεοι δῆθ' οἳ μελέους θανάτους
εὕροντο δόμων ἐπὶ λύμῃ.

ἰὼ ἰὼ δωμάτων [ἀντ. α.
ἐρειψίτοιχοι[3] καὶ πικρὰς μοναρχίας
ἰδόντες, ἤδη διήλ-
λαχθε σὺν σιδάρῳ.[4]

κάρτα δ' ἀληθῆ πατρὸς Οἰδιπόδα
πότνι' Ἐρινὺς ἐπέκρανεν.

δι' εὐωνύμων τετυμμένοι, [στρ. β.
τετυμμένοι δῆθ',[5]
ὁμοσπλάγχνων τε πλευρωμάτων
.[6]
αἰαῖ δαιμόνιοι,
αἰαῖ δ' ἀντιφόνων
θανάτων ἀραί.

διανταίαν λέγεις [πλαγὰν][7] δόμοισι καὶ
σώμασιν πεπλαγμένους, [ἐννέπω][8]
ἀναυδάτῳ μένει
ἀραίῳ τ' ἐκ πατρὸς
<οὐ>[9] διχόφρονι πότμῳ.

διήκει δὲ καὶ πόλιν στόνος, [ἀντ. β.
στένουσι πύργοι,
στένει πέδον φίλανδρον· μένει[10]
κτέανα δ'[11] ἐπιγόνοις,
δι' ὧν αἰνομόροις,
δι' ὧν νεῖκος ἔβα
[καὶ][12] θανάτου τέλος.

misery have, by your prowess, won ruinous possession of your father's house!

To their misery, indeed, they won for themselves a miserable death in the havoc of their house.

Alas, alas, thou who wouldst have razed to the ground the walls of thy home, and thou who wouldst have seen thyself—to thy bitter sorrow—sole lord, now at length are ye reconciled by the help of steel.

The awful Avenging Spirit of Oedipus, your sire, hath worked right true fulfilment.

Smitten through your left sides, aye, smitten indeed—those sides that sprung from the selfsame womb! Alas, afflicted of Heaven! Alas, the curse with death requiting death!

Smitten, even as thou sayest, were they by a blow thrust home to house and life, through wrath unspeakable, and by the doom invoked by their sire's curse, the doom they shared without discord.

Through the city too passeth the sound of lamentation; the battlements lament; the land that loveth its sons laments. But for those who come after them their wealth abideth, for the ill-starred wretches the cause, aye, the cause whereby their strife came to its end in death.

[1] *πατρῴους δόμους*: Schutz. [2] *ἀλκᾷ* M, *αἰχμᾷ* m *γρ.*
[3] *ἐρριψίταχοι* M, *ἐρριψίτοιχοι* m[1], *ἐρειψίτοιχοι* recc.
[4] After this verse M has *οὐκ ἔτ' ἐπὶ φιλίᾳ ἀλλ' ἐπὶ φόνῳ διεκρίθητε*, rejected by N (Triclinius) as a scholium.
[5] *δῆτα* M. [6] Lacuna indicated by Lachmann.
[7] [*πλαγὰν*] Elmsley. [8] [*ἐννέπω*] Elmsley.
[9] ‹*οὐ*› Wecklein. [10] *μενεῖ*: Weil.
[11] *τ'* M, *δ'* Cant. [12] [*καὶ*] C. G. Haupt.

ἐμοιράσαντο δ' ὀξυκάρδιοι
κτήμαθ', ὥστ' ἴσον λαχεῖν.
διαλλακτῆρι δ' οὐκ
ἀμεμφεία[1] φίλοις,
οὐδ' ἐπίχαρις Ἄρης.

σιδαρόπλακτοι[2] μὲν ὧδ' ἔχουσιν, [στρ. γ.
σιδαρόπλακτοι[2] δὲ τοὺς μένουσι,[3]
τάχ' ἄν τις εἴποι, τίνες;
τάφων πατρῴων λαχαί.

ὅδ' ἁμῶν[4] μάλ' ἀχέτας[5] τοὺς
προπέμπει δαϊκτὴρ γόος αὐ-
τόστονος, αὐτοπήμων,
δαιόφρων[6] [δ'],[7] οὐ φιλυγαθής, ἐτύμως
δακρυχέων ἐκ[8] φρενός, ἃ
κλαιομένας μου μινύθει
τοῖνδε δυοῖν[9] ἀνάκτοιν.

πάρεστι δ' εἰπεῖν ἐπ' ἀθλίοισιν [ἀντ. γ.
ὡς ἐρξάτην πολλὰ μὲν πολίτας,[10]
ξένων τε πάντων στίχας
πολυφθόρους ἐν δαΐ.

δυσδαίμων σφιν ἁ[11] τεκοῦσα
πρὸ πασᾶν[12] γυναικῶν ὁπόσαι
τεκνογόνοι κέκληνται.
παῖδα τὸν αὑτᾶς[13] πόσιν αὑτᾷ θεμένα
τούσδ' ἔτεχ', οἱ δ' ὧδ' ἐτελεύ-
τασαν ὑπ' ἀλλαλοφόνοις
χερσὶν ὁμοσπόροισιν.

They parted their possessions in the bitterness of wrath so that each hath equal portion. They that loved them hold not him blameless who wrought their reconciliation; nor is Ares pleasing in their sight.

By strokes of steel are they come to this, and by strokes of steel, there awaiteth them—what? one may ask perchance—a portion in their father's tomb.[1]

Our loud-resounding, piercing wail attends them —a wail of unforced sorrow, unforced pain, from minds distressed, wherein there is no thought of joy, and poured forth with tears in all unfeignedness from out a heart that wasteth as I weep for our two princes here.

At the bier of the hapless pair it may be said that they wrought many a deed unto their countrymen and also unto the ranks of all the foreign foe—who perished in numbers in the fight.

Ill-fated, beyond all women that are named with the name of mother, was she who bare them. Her own child she took as her own husband; she brought forth these sons; and they have thus perished by hands that dealt each other death, hands from the self-same seed.

[1] As the brothers were to divide the substance of their dead father, their equal inheritance was the tomb. λαχαί means both "apportioning of possessions" and "digging."

[1] ἀμεμφία: Herm. [2] σιδηρόπληκτοι M, -πλακτοι R.
[3] After this verse M has τετυμμένοι δῆθ' ὁμοῦ (cp. 888).
[4] δύμων: ὀδ' ἀμῶν Tucker. [5] ἀχάεσσα: Tucker.
[6] δαίφρων: Blomfield. [7] [δ'] P^2 Aldina.
[8] δ' ἐκ M, ἐκ recc. [9] δοιοῖν M, δυοῖν recc.
[10] πολίταις all MSS. except Cant. 2 (πολίτας) and F^2 (πολιήταις).
[11] ἡ M, ἁ A.
[12] προπασᾶν M, -ῶν m. [13] αὐτᾶς M: Turn.

ὁμόσποροι δῆτα καὶ πανώλεθροι, [στρ. δ
διατομαῖς οὐ φίλοις,
ἔριδι μαινομένᾳ,
νείκεος ἐν τελευτᾷ.

πέπαυται δ' ἔχθος, ἐν δὲ γαίᾳ
ζόα φονορύτῳ[1]
μέμεικται·[2] κάρτα δ' εἴσ' ὅμαιμοι.
πικρὸς λυτὴρ νεικέων ὁ πόντιος
ξεῖνος ἐκ πυρὸς συθεὶς
θακτὸς[3] σίδαρος· πικρὸς δὲ χρημάτων
κακὸς δατητὰς Ἄρης ἀρὰν[4] πατρῴ-
αν[5] τιθεὶς ἀλαθῆ.[6]

ἔχουσι μοῖραν λαχόντες οἱ[7] μέλεοι [ἀντ. δ.
διοδότων[8] ἀχθέων·[9]
ὑπὸ δὲ σώματι γᾶς
πλοῦτος ἄβυσσος ἔστιι.

ἰὼ πολλοῖς ἐπανθίσαντες[10]
πόνοισι γενεάν·[11]
τελευταῖαι δ'[12] ἐπηλάλαξαν
Ἀραὶ τὸν ὀξὺν νόμον, τετραμμένου
παντρόπῳ φυγᾷ γένους.
ἔστακε δ'[13] Ἄτας τροπαῖον ἐν πύλαις,
ἐν αἷς ἐθείνοντο, καὶ δυοῖν κρατή-
σας ἔληξε δαίμων.

ΑΝΤΙΓΟΝΗ

παισθεὶς ἔπαισας.

[1] φονορρύτῳ M, φονορύτῳ recc.
[2] μέμικται: Kirchhoff.
[3] θηκτὸς M.
[4] ἀρᾶ M changed to ἀρὰν.
[5] πατρὸς: Burney.

Of the self-same seed, in very sooth, they perished, and in utter destruction, in unloving severance, ending their quarrel by frenzied strife.

Their enmity hath ceased. Their life hath been mingled with the blood-soaked earth. In very truth their blood is one. A ruthless resolver of their strife was that stranger from beyond the sea, the whetted steel, sped forth from fire; and ruthless was the cruel apportioner of their wealth, Ares, who made true their father's curse.

They have, the unhappy men, the portion allotted them of the burden of sorrow sent of Heaven. But there shall be unfathomable wealth—of earth—beneath their lifeless clay.

Alas, with many a wreath of woe have ye crowned your house! But at the end of all the Curses raised their shrill song of triumph, now that the race is turned in utter rout. At the gate, whereat they smote each other, now standeth a trophy unto Ruin; and victorious o'er them both, the Evil Genius stayed his hand.

[*The following antiphonal dirge is sung by the two sisters—Antigone standing by the bier of Polynices, Ismene by that of Eteocles*

ANTIGONE

Smitten, thou didst smite.

[6] ἀληθῆ with *α* over the first *η* M, ἀληθῆ recc.
[7] ὦ or ὤ recc. (not in M): οἱ Wilam.
[8] διασδότων: Bothe. [9] ἀχέων: Schwenk.
[10] ἐπανθήσαντες: Bothe.
[11] γενεὰν M, γε δόμους (or δόμοις) recc.
[12] τελευτᾷ δ' αἱδ' M, τελευταῖα δ' αἱδ' recc.: Herm.
[13] ἔστακεν M, ἔστακε δ' superscr. M or m.

ΙΣΜΗΝΗ

σὺ δ' ἔθανες[1] κατακτανών

ΑΝΤΙΓΟΝΗ

δορὶ δ' ἔκανες—

ΙΣΜΗΝΗ

δορὶ δ' ἔθανες—

ΑΝΤΙΓΟΝΗ

960 μελεοπόνος.[2]

ΙΣΜΗΝΗ

μελεοπαθής.

ΑΝΤΙΓΟΝΗ

ἴτω γόος.

ΙΣΜΗΝΗ

ἴτω δάκρυ.[3]

ΑΝΤΙΓΟΝΗ

πρόκεισαι[4]—

ΙΣΜΗΝΗ

965 κατακτάς.

ΑΝΤΙΓΟΝΗ

ἠέ. [στρ α.

ΙΣΜΗΝΗ

ἠέ.[5]

ΑΝΤΙΓΟΝΗ

μαίνεται γόοισι φρήν.

[1] ἔκτανες: Herm. [2] μελεόπονος: Weil.
[3] δάκρυα: Lachmann. [4] προκείσεται (M[1] προσ-): Herm.
[5] ἠέ ἠέ one speaker: Herm.

ISMENE

And slaying, thou wast slain.

ANTIGONE

By the spear thou didst slay—

ISMENE

By the spear thou wast slain—

ANTIGONE

Unhappy in thy deed.

ISMENE

Unhappy in thy sufferings.

ANTIGONE

Let lament be poured forth.

ISMENE

Let tears be poured forth.

ANTIGONE

Thou liest prostrate—

ISMENE

Thou who didst slay.

ANTIGONE

Ah me!

ISMENE

Ah me!

ANTIGONE

My mind is maddened with wailing.

ΙΣΜΗΝΗ

ἐντὸς δὲ καρδία στένει.

ΑΝΤΙΓΟΝΗ

ἰὼ ἰὼ πάνδυρτε[1] σύ.

ΙΣΜΗΝΗ

σὺ δ' αὖτε καὶ πανάθλιε.

ΑΝΤΙΓΟΝΗ

πρὸς φίλου [γ'][2] ἔφθισο.

ΙΣΜΗΝΗ

καὶ φίλον ἔκτανες.

ΑΝΤΙΓΟΝΗ

διπλᾶ λέγειν—

ΙΣΜΗΝΗ

διπλᾶ δ' ὁρᾶν—

ΑΝΤΙΓΟΝΗ

ἄχθεα τῶνδε[3] τάδ' ἐγγύθεν.

ΙΣΜΗΝΗ

πέλας ἀδελφέ' ἀδελφεῶν.[4]

ΧΟΡΟΣ

ἰὼ Μοῖρα βαρυδότειρα μογερά,

[1] *πανδάκρυτε* M recc., *πολυδάκρυτε* recc.: Ritschl.
[2] *φίλου γ'* most mss., *φίλου* N.
[3] *ἀ*χέων τοίων* M, *ἀχέων γόων* recc.: *ἄχθια* Smyth, cp. *e.g. Ag.* 1101: *τῶνδε* Weil.

ISMENE

And my heart within me moaneth.

ANTIGONE

Alas, alas, thou all-lamentable.

ISMENE

And thou also all-wretched.

ANTIGONE

By thine own thou wast slain.

ISMENE

And thine own thou didst slay.

ANTIGONE

Twofold to relate—

ISMENE

Twofold to behold—

ANTIGONE

Are these sorrows anigh unto those.

ISMENE

Anigh, kindred unto kindred.

CHORUS

O grievous Fate, thou bestower of affliction, and

[1] πέλας δ' αἷδ' ἀδελφαί: Heimsoeth.

πότνιά τ' Οἰδίπου σκιά,
μέλαιν'[1] Ἐρινύς, ἦ μεγασθενής τις εἶ.

ΑΝΤΙΓΟΝΗ

ἠέ. [ἀντ. ά.

ΙΣΜΗΝΗ

ἠέ.

ΑΝΤΙΓΟΝΗ

δυσθέατα πήματα[2]—

ΙΣΜΗΝΗ

ἔδειξεν[3] ἐκ φυγᾶς ἐμοί.

ΑΝΤΙΓΟΝΗ

οὐδ' ἵκεθ' ὡς κατέκτανεν.

ΙΣΜΗΝΗ

σωθεὶς δὲ πνεῦμ' ἀπώλεσεν.

ΑΝΤΙΓΟΝΗ

ὤλεσε[4] δῆτ' <ἄγαν>.[5]

ΙΣΜΗΝΗ

καὶ τὸν[6] ἐνόσφισεν.

ΑΝΤΙΓΟΝΗ

τάλαν γένος.

ΙΣΜΗΝΗ

τάλαν πάθος.[7]

[1] μέλαινά τ': Porson. [2] ἠὲ ἠὲ δ. πήματα one speaker: Herm.
[3] ἐδείξατ': Herm. [4] ἀπώλεσεν M, ἀπώλεσε recc., ὤλεσε N.
[5] <ἄγαν> Wel. [6] τόνδ': C. G. Schneider.

thou, awful Shade of Oedipus, black Spirit of Vengeance, verily a mighty power art thou.

ANTIGONE

Ah me !

ISMENE

Ah me !

ANTIGONE

Woes sad to behold—

ISMENE

Hath he shown me returning from exile.

ANTIGONE

But he returned not when he had slain.

ISMENE

Saved, he lost his life.

ANTIGONE

Lost it in very truth.

ISMENE

And took *his* life away.

ANTIGONE

Hapless race !

ISMENE

Hapless misery !

[7] τάλανα (τάλαινα PK, τάλαν V) καὶ παθόν M, τάλανα πάθον Q, τάλαν καὶ πάθος recc. : Schutz.

ΑΝΤΙΓΟΝΗ

δύστονα κήδε' ὁμαίμονα.[1]

ΙΣΜΗΝΗ

†δίυγρα τριπάλτων πημάτων.[2]

ΧΟΡΟΣ

ἰὼ[3] Μοῖρα βαρυδότειρα μογερά,
πότνιά τ' Οἰδίπου σκιά,
μέλαιν' Ἐρινύς, ἦ μεγασθενής τις εἶ.

ΑΝΤΙΓΟΝΗ

σὺ τοί νιν[4] οἶσθα διαπερῶν—

ΙΣΜΗΝΗ

σὺ δ' οὐδὲν ὕστερος μαθών—

ΑΝΤΙΓΟΝΗ

ἐπεὶ κατῆλθες ἐς πόλιν,

ΙΣΜΗΝΗ

δορός γε τῷδ' ἀντηρέτας.

ΑΝΤΙΓΟΝΗ

ὀλοὰ λέγειν.

ΙΣΜΗΝΗ

ὀλοὰ δ' ὁρᾶν.

ΑΝΤΙΓΟΝΗ

ἰὼ[5] πόνος—

[1] ὁμώνυμα: Weil.

ANTIGONE

Grievous sorrows of kindred !

ISMENE

Sorrows steeped in threefold woes.

CHORUS

O grievous Fate, thou bestower of affliction, and thou, awful Shade of Oedipus, black Spirit of Vengeance, verily a mighty power art thou.

ANTIGONE

Now thou knowest it by experience—

ISMENE

And thou, who hast learned the lesson no later—

ANTIGONE

When thou didst return to the city.

ISMENE

Aye, to face him with thy spear.

ANTIGONE

Dread to relate !

ISMENE

Dread to behold !

ANTIGONE

Ah, the grief—

[2] After this verse M has ὀλοὰ λέγειν ὀλοὰ δ' ὁρᾶν brought from 998-9 : rejected by N (Triclinius).

[3] ἰὼ (not in M) recc., ἰὼ ἰὼ NF

[4] νιν M, νιν recc.

[5] ἰὼ ἰὼ M, ἰὼ recc.

ΙΣΜΗΝΗ

ἰὼ κακά—

ΑΝΤΙΓΟΝΗ

δώμασι καὶ χθονί.

ΙΣΜΗΝΗ

πρὸ πάντων δ' ἐμοί.

ΑΝΤΙΓΟΝΗ

καὶ τὸ πρόσω γ' ἐμοί.

ΙΣΜΗΝΗ

ἰὼ ἰὼ δυστόνων[1] κακῶν, ἄναξ.[2]

ΑΝΤΙΓΟΝΗ

ἰὼ πάντων πολυστονώτατοι.[3]

ΙΣΜΗΝΗ

ἰὼ ἰὼ[4] δαιμονῶντες ἄτᾳ.[5]

ΑΝΤΙΓΟΝΗ

ἰὼ ἰώ,[4] ποῦ σφε θήσομεν χθόνος;

ΙΣΜΗΝΗ

ἰώ, ὅπου <'στι>[6] τιμιώτατον.

ΑΝΤΙΓΟΝΗ

ἰὼ ἰώ, πῆμα πατρὶ πάρευνον.

[1] δυστάνων M recc., δυστόνων NF.
[2] After 1005 in margin of M ἐτεόκλεις ἀρχηγέτα.
[3] πολυπονώτατοι M most mss., -πονώτατε G, -στονώτατοι F.

ISMENE

Ah, the ills—

ANTIGONE

Unto home and land.

ISMENE

Before all unto me.

ANTIGONE

And farther unto me.

ISMENE

Alas, alas, for thy grievous miseries, my prince.

ANTIGONE

Alas, O ye of all mankind most lamentable.

ISMENE

Alas, alas, O ye possessed of an evil spirit by your fatal folly.

ANTIGONE

Ah, where shall we lay them in the earth?

ISMENE

Ah, where their honour is the greatest.

ANTIGONE

Alas, alas! To sleep by their sire's side and to his sorrow. [*Enter a Herald*

[4] ἰὼ M, ἰὼ ἰὼ recc. [5] ἐν ἄτᾳ M, ἄτᾳ recc [6] ‹'στι› Dindorf.

ΚΗΡΥΞ

δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρὴ
δήμου προβούλοις τῆσδε Καδμείας πόλεως·
Ἐτεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ[1] χθονὸς
θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς·
στυγῶν γὰρ ἐχθροὺς θάνατον εἵλετ' ἐν πόλει
ἱερῶν πατρῴων δ'[2] ὅσιος ὢν μομφῆς ἄτερ
τέθνηκεν οὗπερ τοῖς νέοις θνῄσκειν[3] καλόν.
οὕτω μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν·
τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν
ἔξω βαλεῖν ἄθαπτον, ἁρπαγὴν κυσίν,
ὡς ὄντ' ἀναστατῆρα Καδμείων χθονός,
εἰ μὴ θεῶν τις ἐμποδὼν ἔστη δορὶ
τῷ τοῦδ'. ἄγος δὲ καὶ θανὼν κεκτήσεται
θεῶν πατρῴων, οὓς ἀτιμάσας ὅδε
στράτευμ' ἐπακτὸν ἐμβαλὼν ἦρει πόλιν.
οὕτω πετηνῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ
ταφέντ' ἀτίμως τοὐπιτίμιον λαβεῖν,
καὶ μήθ' ὁμαρτεῖν τυμβοχόα χειρώματα
μήτ' ὀξυμόλποις προσσέβειν οἰμώγμασιν,
ἄτιμον εἶναι[4] δ' ἐκφορᾶς φίλων ὕπο.
τοιαῦτ' ἔδοξε[5] τῷδε Καδμείων τέλει.

ΑΝΤΙΓΟΝΗ

ἐγὼ δὲ Καδμείων γε προστάταις λέγω·
ἦν μή τις ἄλλος τόνδε συνθάπτειν θέλῃ,[6]
ἐγώ σφε θάψω κἀνὰ κίνδυνον βαλῶ

[1] εὐναίᾳ M, εὐνοίᾳ recc.
[2] πατρῴων M^1, π. δὲ M^2 or m, and recc.
[3] θνήσκειν M : Kirchhoff.
[4] ἄτιμον δ' (δ' deleted) εἶναι δ' M, ἄτιμον δ' εἶναι V, ἄτιμον εἶναι most recc.
[5] ἔδοξεν M, ἔδοξε recc.
[6] θέλοι M, θέλῃ recc.

HERALD

It is my duty to make proclamation of the good pleasure and decree of the Council of our city of Cadmus that hath in charge the interest of its people.

Eteocles, who lieth here, seeing that he hath shown loyalty to his country, it is decreed to bury with kindly interment in its soil; for that, hating the foe, he courted death in the city, and pure of offence towards the shrines of his fathers he hath fallen, free of reproach, where it is an honour for the young to fall. Thus, touching him, it hath been enjoined upon me to proclaim. His brother Polynices, however, who lieth there in death, is to be cast forth unburied, a prey to dogs, since he had been the destroyer of the land of Cadmus, were it not that some one of the gods had thwarted him by the spear of his brother who lieth here; and even in death he shall retain the stain of his guilt against his fathers' gods, to whose dishonour he would fain have captured our city by hurling against it an alien host. Wherefore it is decreed that he gain his guerdon — unhonoured burial by winged birds; and that no service of hands attend to pile his barrow nor mourners do him honour with shrill-voiced lament; but that he be refused the grace of funeral rite by loving hands. Such, in respect of him, is the decree of the Cadmean powers.

ANTIGONE

Yea, and I declare unto your Cadmean rulers— if none other be willing to take part with me in burying him, I will bury him, and I will risk the

θάψας᾽ ἀδελφὸν τὸν ἐμόν, οὐδ᾽ αἰσχύνομαι
ἔχουσ᾽ ἄπιστον τήνδ᾽ ἀναρχίαν πόλει.
δεινὸν τὸ κοινὸν σπλάγχνον, οὗ πεφύκαμεν,
μητρὸς ταλαίνης κἀπὸ δυστήνου πατρός.
τοιγὰρ θέλουσ᾽ ἄκοντι κοινώνει κακῶι[1]
ψυχή, θανόντι ζῶσα συγγόνῳ φρενί.
τούτου[2] δὲ σάρκας οὐδὲ κοιλογάστορες
λύκοι σπάσονται·[3] μὴ δοκησάτω τινί.
τάφον γὰρ αὐτῷ καὶ κατασκαφὰς ἐγώ,
γυνή περ οὖσα, τῷδε μηχανήσομαι,
κόλπῳ φέρουσα βυσσίνου πεπλώματος.
καὐτὴ καλύψω, μηδέ τῳ δόξῃ πάλιν·
θάρσει, παρέσται μηχανὴ δραστήριος.

ΚΗΡΥΞ

αὐδῶ πόλιν σε μὴ βιάζεσθαι τάδε.

ΑΝΤΙΓΟΝΗ

αὐδῶ σε[4] μὴ περισσὰ κηρύσσειν ἐμοί.

ΚΗΡΥΞ

τραχύς γε μέντοι δῆμος ἐκφυγὼν κακά.

ΑΝΤΙΓΟΝΗ

τράχυν᾽· ἄθαπτος δ᾽ οὗτος οὐ γενήσεται.

ΚΗΡΥΞ

ἀλλ᾽ ὃν πόλις στυγεῖ, σὺ τιμήσεις τάφῳ;

ΑΝΤΙΓΟΝΗ

ἤδη τὰ τοῦδε[5] διατετίμηται θεοῖς.

[1] κακ. M, κακῷ m, καλῶν recc. [2] τούτῳ M, τούτου recc
[3] σπάσονται M[1] recc., πάσονται M[2] recc.

peril of burying mine own brother; nor do I feel shame thus to be an unsubmissive rebel to the State. Strange power—the bond of common blood whence we are sprung, from wretched mother and unhappy sire. Therefore, O my soul, in sisterly loyalty of heart take willing part in his distress with him who has no will, the living with the dead. His flesh no gaunt-bellied wolves shall rend — let no one "decree" me that! Woman that I am, I will contrive for him a burying and a grave, bearing the earth in the folds of my linen raiment. With my own hands I will cover him. Let no man "decree" it otherwise. Courage! I shall find the means to act.

HERALD

I charge thee not thus to bid defiance to the State.

ANTIGONE

I charge thee, make no idle proclamations unto me.

HERALD

And yet it knows no ruth—a people that hath emerged from peril.

ANTIGONE

Be ruthless then! Unburied he shall not be.

HERALD

What! Wilt thou honour with burial him whom the State detests?

ANTIGONE

Long since the question of his honour has been settled by the gods.

[1] σε: Tucker.
[5] τοῦδ' οὐ: Paley from schol.

ΚΗΡΥΞ

οὔ, πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν.

ΑΝΤΙΓΟΝΗ

παθὼν κακῶς κακοῖσιν ἀντημείβετο.

ΚΗΡΥΞ

ἀλλ' εἰς ἅπαντας ἀνθ' ἑνὸς τόδ' ἔργον ἦν.

ΑΝΤΙΓΟΝΗ

ἔρις περαίνει μῦθον ὑστάτη θεῶν.
ἐγὼ δὲ θάψω τόνδε· μὴ μακρηγόρει.

ΚΗΡΥΞ

ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγώ.

ΧΟΡΟΣ

φεῦ φεῦ.
ὦ μεγάλαυχοι καὶ φθερσιγενεῖς
Κῆρες Ἐρινύες, αἵτ' Οἰδιπόδα
γένος ὠλέσατε πρυμνόθεν οὕτως,
τί πάθω; τί δὲ δρῶ[1]; τί δὲ μήσωμαι;
πῶς τολμήσω μήτε σὲ κλαίειν
μήτε προπέμπειν ἐπὶ τύμβον[2];
ἀλλὰ φοβοῦμαι κἀποτρέπομαι
δεῖμα πολιτῶν.
σύ γε μὴν πολλῶν πενθητήρων
τεύξει· κεῖνος δ' ὁ τάλας ἄγνος
μονόκλαυτον ἔχων θρῆνον[3] ἀδελφῆς
εἶσιν· τίς ἂν οὖν τὰ πίθοιτο[4];

[1] δ' ἐρῶ M, δὲ δρῶ recc.

HERALD

Nay, not until he cast into peril this land of ours.

ANTIGONE

He suffered ill and made return with ill.

HERALD

Aye, but this deed of his he wrought against all, not against one.

ANTIGONE

Strife is the last of gods to close dispute. I will bury him that lieth here. Spare thy flood of talk.

HERALD

Well, follow thine own will. But I forbid thee.

[*Exit*

CHORUS

Alas, alas! O Vengeful Spirits, Ministers of Death, who make high vaunt over the ruin of a race, who have thus destroyed, both root and branch, the stock of Oedipus! What course must I pursue? What action take? What plan must I devise? How can I have the heart neither to bewail thee nor to escort thee to thy tomb? But I am adread, and shrink in terror of the townsfolk. *Thou* indeed shalt find many to lament thee; while *he*, shall he, unhappy one, depart unmourned, his only dirge a sister's tears? Who could consent to that?

[2] *τύμβῳ* M, *τύμβον* recc. [3] *Ὀρῆνος* M, *θρῆνον* recc.
[1] *πελθοιτο* M, *πίθοιτο* recc.

ΗΜΙΧΟΡΙΟΝ

δράτω ‹τι›[1] πόλις καὶ μὴ δράτω
τοὺς κλαίοντας Πολυνείκη.
ἡμεῖς μὲν ἴμεν καὶ συνθάψομεν
αἵδε προπομποί. καὶ γὰρ γενεᾷ
κοινὸν τόδ' ἄχος, καὶ πόλις ἄλλως
ἄλλοτ' ἐπαινεῖ τὰ δίκαια.

ΗΜΙΧΟΡΙΟΝ

ἡμεῖς δ' ἅμα τῷδ', ὥσπερ τε πόλις
καὶ τὸ δίκαιον ξυνεπαινεῖ.
μετὰ γὰρ μάκαρας καὶ Διὸς ἰσχὺν
ὅδε Καδμείων ἤρυξε πόλιν
μὴ 'νατραπῆναι μηδ' ἀλλοδαπῷ
κύματι φωτῶν
κατακλυσθῆναι τὰ μάλιστα.

[1] ‹τι› Anon. in Elmsley's *Med.* 1224.

First Half-Chorus

Let the State doom or doom not those that sorrow for Polynices. We, at all events, will go and in funeral train join her in burying him. For all our race hath portion in this sorrow; and what a State approves as just changes with changing times.

Second Half-Chorus

And we will go with this other corpse even as the State, and justice, too, approves. For after the blessed gods and mighty Zeus, he it was who saved the Cadmean realm from sinking, overturned, beneath an alien surge of men, he most of all.

[*Exeunt omnes*